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EXPLANATION OF
**RIYADUS-
SALIHEEN**
VOLUME 5

EMINENT
SHEIKH MUHAMMAD BIN SALIH
AL-UTHAYMEEN



DARUSSALAM

Commentary on

Riyaad As-Saaliheen



By

The Eminent Shaykh
Muhammad bin Saalih Al-‘Uthaymeen
(may Allah shower blessings on him)

Volume 5

Translation

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Chapter 185: the merits of ablution

Commentary

The author, may Allah shower blessings on him, said: **The Chapter on Merits of Ablution.**

The word *Al-wudu'* in Arabic language is derived from *Al-Wadaah*, which means beauty and neatness. But in the *Sharee'ah*, it means purification of the four body parts in a specific manner; these body parts are the face, the two hands, the head and the two legs.

Al-Wudu' (ablution) is one of the bounties of Allah - Blessed is He, the Most High - to this *Ummah* for He commanded them to perform it and He attached rewards to it. This will be discussed in this chapter, Allah willing.

Allah, the Most High, said:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قُبْطَمْ إِلَى الصَّلَاةِ ﴾

“O you who believe! When you intend to offer As-Salat (prayer) (the prayer)...”

Whenever you hear the statement of Allah, “O you who believe,” pay attention to it and listen carefully because you are being commanded with good, prohibited from evil or informed of an accurate report from which you would benefit.

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قُبْطَمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيهِكُمْ ﴾

﴿إِلَى الْمَرَافِقِ ﴾

“O you who believe! When you intend to offer As-Salat (prayer) (the Prayer)” : that is, when you want to observe an obligatory or supererogatory Prayer, “wash your faces and your hands (forearms) up to the elbows.”

“Wash your faces.” Allah, the most High, did not mention

washing the hands because washing them before the face is merely recommended, not obligatory. The face is from ear to ear breadthways, and from the forehead to the lower part of the jaw lengthways. Also included are *Al-Madmadah* and *Al-Istinshaq*; *Al-Madmadah* refers to rinsing of the mouth while *Al-Istinshaq* refers to sniffing of water into the nostrils.

“And your hands (forearms) up to the elbows”; that is, wash your hands up to the elbows, which is the joint between the forearm and the upper arm. It is included in the washing because it was usual for the Prophet ﷺ to commence washing his hands from the upper arm and pour water on his elbows.

“Rub (by passing wet hands over) your heads”; the head should be wiped as washing it is not obligatory. This is from the mercy of Allah - the Mighty and Sublime - on His servants. The head contains hair, so it would have been burdensome for people if washing it were obligatory since water would drip unto the clothes and people would experience severe difficulty during winter. However, among of the mercy of Allah – the Mighty and Sublime - is that the head is to be wiped and not washed. In addition, the two ears are part of the head and they are to be wiped because the Prophet ﷺ used to wipe his ears.

“And (wash) your feet up to the ankles”; this refers to washing your feet up to the ankles. The ankles are the two protruding joints around the lower part of the leg and both are included in washing.

These are the four limbs of ablution.

Then Allaah - the Mighty and Sublime said,



“If you are in a state of Junub (i.e. after a sexual discharge), purify yourselves (bathe the whole body).”

In the second verse: “*Faghsiloo*” meaning, it is obligatory for a person in a state of sexual defilement to purify his entire body, from his head to the underside of his feet. Also included are *Al-Madmadah* and

Al-Istinshaaq. Al-Madmadah, rinsing the mouth, and Al-Istinshaaq, sniffing water into the nostrils, are obligatory in ablution as well as in Ghusl (ritual bath).

"If you are in a state of Junub (i.e. after a sexual discharge), purify yourselves (bathe the whole body)." A Junub is a person in a state of sexual defilement which may be due to discharge of semen coupled with desire or sexual intercourse, even in the absence of ejaculation. When a person has sexual intercourse with his wife, it is obligatory for him to perform Ghusl irrespective of ejaculation. In the same vein, it becomes obligatory for him to perform Ghusl whenever he ejaculates regardless of whether he had intercourse or not. Ghusl is also obligatory for him if he thinks intently (about sex) until he ejaculates.

﴿وَإِن كُنْتُم مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِنَ الْفَاجِطِ أَوْ لَمْسِتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمِّمُوا صَعِيدًا طَيْبًا ﴾

"But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with woman (i.e. sexual intercourse), and you find no water, then perform tayammum with clean earth..." (Al-Ma'idah: 6).

That is, if a person is required to perform ablution or Ghusl but he could not find water or using water would harm him because he is ill, then he should perform the Tayammum. He should wipe the earth with his palms and rub his face and hands: *"And rub therewith your faces and hands. Allah does not want to place you in difficulty."* that is, with regard to what He – the most High - has made binding on us. He does not want to overburden us; rather, He is merciful to us than we are to our own souls, children and mothers. The proof that He – the most High - is more merciful to us than ourselves is His saying: *"And do not kill yourselves (nor kill one another)" (An-Nisa': 29).* The One that is admonishing you not to kill yourself is more merciful to you than yourself. Therefore, He does not want to cause hardship or difficulty for us with this obligation.

“But He wants to purify you.” This is, what Allah – the Mighty and Sublime – desires for us through ablution and *Ghusl* is to purify our outer selves with water and our inner selves with Islamic monotheism. As a result, it is prescribed to utter the Testimony of faith after completing the ablution by saying: *Ashhadu an laa ilaaha illallaah wahdahu laa shareekallaah wa ashhadu anna Muhammadaan abduhu wa rasooluhu Allaahumma jalnee minat-tawwaabeen wajalnee minal-mutatahhireen* (meaning: I bear witness that there is none worthy of worship except Allah, alone without associates. And I bear witness that Muhammad is His servant and Messenger. O Allah, make me among those who repent and purify themselves).

“And to complete His favour to you”: that is, with this ablution that brings about wiping out of evil deeds and elevation in ranks. This is because whoever performs ablution, and perfects it and then says: *Ashhadu an laa ilaaha illallaah wahdahu laa shareekallaah wa ashhadu anna Muhammadaan abduhu wa rasooluhu Allaahumma jalnee minat-tawwaabeen wajalnee minal-mutatahhireen* (meaning: I bear witness that there is none worthy of worship except Allah, alone without associates. And I bear witness that Muhammad is His servant and Messenger. O Allah, make me among those who repent and purify themselves), the eight gates of paradise will be opened for him that he may enter through whichever of these gates he desires. And His saying: “That you may be thankful”; that is, so that you will be grateful to Allah for His Favours. Therefore, the obligation on an individual is to thank Allah for His Favours which are innumerable, particularly the religious Favours. This is because happiness of this world and the hereafter is attained through religious Favours. Gratitude entails upholding obedience to Allah – the most High - by adhering to His command and abstaining from His prohibition with the tongue, body and hearts. Gratitude is with the tongue, body and hearts.

We ask Allah to enrich you and us with gratitude for His Favour and excellence in His worship. Verily, He has power over all things.

Hadeeth 1024, 1025 and 1026

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ

أُمَّتِي يُدْعَونَ يَوْمَ الْقِيَامَةِ غُرَّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ، فَلْيَفْعُلْ». متفقٌ عَلَيْهِ .

Abu Hurairah ﷺ reported: I heard the Messenger of Allah ﷺ saying: "On the Day of Resurrection, my followers (or Ummah) will be summoned 'Al-Ghurr Al-Muhajjalun' from the traces of Wudu'. Whoever can increase the area of his radiance should do so." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: «تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: I heard my Khalil (the Messenger of Allah ﷺ) as saying, "The adornment of the believer (in Jannah) will reach the places where the water of Wudu' reaches (his body)." [Muslim]

وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ». رَوَاهُ مُسْلِمٌ .

'Uthman bin 'Affan ﷺ reported: The Messenger of Allah ﷺ said, "He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails." [Muslim]

Commentary

Al-Hafidh An-Nawawee (may Allah shower blessings on him) mentioned these hadeeths in *Riyaad us-Saliheen* under the chapter:

The Merits of Ablution.

Aboo Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah ﷺ saying: ‘On the Day of Resurrection, my followers (or Ummah) will be summoned ‘Al-Ghurr Al-Muhajjalin from the traces of ablution. Whosoever can increase the area of his radiance should do so.’ That is, this *Ummah* – the *Ummah* of Muhammad ﷺ – will be summoned on the Day of Resurrection *Al-Ghurr Al-Muhajjalin*.

Al-Ghurr refers to whiteness of the face while *at-Tahjeel* refers to whiteness of other body parts, the parts of the hands and legs. It means that these body parts of this *Ummah* will be radiating light on the Day of Resurrection. This is exclusive to us - and praise is to Allah - as stated by the Prophet ﷺ: ‘The sign is not for others beside you’⁽¹⁾. That is, a sign that would distinguish the *Ummah* of Muhammad on that Witnessed Day. This shows the excellence of ablution; the limbs of ablution will glitter with light on the Day of Resurrection.

He said: “Whosoever can increase the area of his radiance should do so.” This sentence is not from the statement of the Prophet ﷺ; rather, it is the statement of Aboo Hurayrah (may Allah be pleased with him). However, this assertion is not correct from the Islamic legislative point of view because it apparently means that a person may lengthen or increase his white spot which would refer to “increase his face.” This is impossible. The face is delimited from the ear to the other ear and from the forehead to the bottom of the jaw. This shows that this sentence is the statement of Aboo Hurayrah (may Allah be pleased with him). This statement is a product of his juristic deduction as pointed out by Ibn Al-Qayyim – may Allaah shower blessings on him – in his poetic stanza, *An-Nooniyah*:

And Aboo Hurayrah said that out of his Juristic Reasoning

And the people of knowledge began to differentiate it

And the extension of the *Gurrah* is not possible

¹ Reported by Muslim, the Book of Purification, Chapter on Increasing the extent of radiance during ablution (247)

Again, this is clear explanation.

Anyways, what Allah – the Mighty and Sublime - made obligatory for us is to wash the face, the hands to the elbows and the legs to the ankles. This is the limit of ablution. It is enough pride that people would come on the Day of Resurrection with these body parts emitting light from the trace of ablution. This contains evidence of the merit of ablution and an affirmation of Resurrection, and that every nation will be summoned to its book in order to affirm their level of compliance.

As for the second hadeeth of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: “The adornment of a believer will reach as far as the water with which he performs his ablutions reaches.” Men and women will be adorned on the Day of Resurrection with ornaments made of gold, silver and pearls.

﴿٢١﴾ وَحُلُوْا أَسَاوِرَ مِنْ فَضَّةٍ

“They will be adorned with bracelets of silver” (Al-Insan: 21).

﴿٢٣﴾ يُحَكَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤلُؤًا

“Wherein they will be adorned with bracelets of gold and pearls.” (Al-Hajj: 23).

They will be decked in these three types (of adornments). Men and women will put on these three classes of adornments in Paradise: gold, silver and pearls. They are definitely going to be arranged in a manner that will enhance the beauty. There is no doubt that proper arrangement of these adornments will increase their splendour on the Day of Resurrection and “the adornment of the believer will reach as far as the ablution reaches”. Therefore, every arm will be packed with adornments made up of gold, silver and pearls. This indicates the excellence of ablution because a person will have the points of ablution adorned in Paradise, may Allah make you and I among its inhabitants.

As for the third hadeeth, the hadeeth of Uthman (may Allah be

pleased with him) which contains: “He who performs the ablution and performs the ablution perfectly (i.e. according to Sunnah), his sins will be wipe out.” That is, his sins will leave his body with this ablution even from under his nails.

On this basis, ablution is a means of wiping away sins even from the remotest point, which is beneath the nails. These hadeeths and similar ones indicate that ablution is one of the best forms of worship. It is a form of worship with which a person should intend to move closer to Allah, the Mighty and Sublime. That is, he should bring it to mind when performing ablution that he is seeking nearness to Allah as he would think when he observes prayer. Similarly, he should have a mental consciousness that he is complying with the order of Allah – the most High - in His statement:

﴿إِذَا قُتْمَتِ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

“When you intend to offer As-Salat (prayer) (the prayer) wash your faces.” (Al-Maidah: 6).

He should also feel that he is following or emulating the Messenger of Allah ﷺ in his ablution. Equally, he should bring to mind that he desires reward and that he will be rewarded for the action so as to perfect it.

Hadeeth 1027 and 1028

وَعَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هَكَذَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكَانَتْ صَلَاتُهُ وَمَسْحُهُ إِلَى الْمَسْجِدِ نَافِلَةً». رَوَاهُ مُسْلِمٌ .

‘Uthman bin ‘Affan ﷺ reported: I saw the Messenger of Allah ﷺ performing Wudu’ the way I have just done it and said, “He who performs Wudu’ like this, his previous sins will be forgiven and his Salat and walking to the mosque will be considered as

supererogatory act of worship.” [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوِ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ، خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ، خَرَجَتْ كُلُّ خَطِيئَةٍ مَسْتَهَا رِجْلَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ». رَوَاهُ مُسْلِمٌ.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said, “When a Muslim, or a believer, washes his face (in the course of Wudu’), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins.” [Muslim]

Commentary

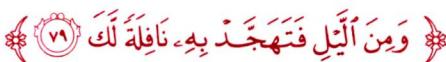
One of the hadeeths mentioned by the author (may Allah shower blessings on him) in the chapter explaining the merits of ablution is this hadeeth of Uthman bin Affan (may Allah be pleased with him). It stated that when he performed ablution, he washed his palms three times, then rinsed his mouth and sniffed water into his nose three times with three handfuls. Thereafter, he washed his face three times and washed his hands to his elbow three times. Then he wiped his head with his hand, from the forehead to the back of his head and then back to the forehead. Then he wiped his ears and washed his legs three times up to the ankles.

The Prophet ﷺ said: “Whoever performs the like of this ablution

of mine then prays two Rak'ah, not letting his mind wander in them, Allah will forgive him all of his previous sins". This is a simple matter - to Allah belong all praise- that a person should perform this action then have his previous sins forgiven.

The scholars deduced from this that it is recommended for whoever performs ablution carefully to observe two *Rak'ah* which is referred to as the *Sunnah* of Ablution. It can be done in the morning or evening, night or day, after both *Fajr* or "Asr prayers because it is *Sunnah* that has a reason (for its performance). Therefore, if a person performs the like of the ablution of the Messenger of Allah ﷺ, he should pray the two *Rak'ah* so that his previous sins would be forgiven.

In this hadeeth, he said, "His walking to the mosque and his prayer is *Naafilah*." That is, it is an additional benefit to forgiveness of sins. The meaning of the word *Naafilah* here is not optional prayer because he could be on his way to a compulsory prayer. However, the word *Naafilah* means an extra reward distinct from the forgiveness of sins because his sins are forgiven with his ablution and his Prayer is more befitting of such. Therefore, his walking to the mosque and his prayer, even if it is a compulsory prayer, is *Naafilah*; that is, extra reward different from the forgiveness of sins. This is because the word *Nafl* in (Arabic) language is *Az-Ziyaadah* (addition) as stated by Allah, the Blessed and Most High:



"And in some part of the night (also) after the Salat (prayer), as an additional prayer for you..." (Al-Isra': 79).

Then the author, may Allah shower blessings on him, mentioned the hadeeth of Aboo Hurayrah (may Allaah be pleased with him) that ablution removes sins. When you wash your face, every sin you have committed with your eyes will be washed away with the water, or with the last drop of water; the 'or' here is due to uncertainty on the part of the reporter.

Nevertheless, when a person washes his face, every sin which he

committed with his eyes will be washed away. When he washes his hands, every sin which he committed with his hand will be washed away. And when he washes his feet, every sin committed with the feet will be washed away until he finally emerges free from all his sins. All praise be to Allah. This is evidence of the excellence and virtues of ablution.

However, who among us brings this virtue to mind? Will this virtue and reward be recorded for a person irrespective of his mental consciousness? What is apparent, Allah willing, is that it will be written for him regardless of whether he recalls this or not. Nonetheless, it is better if he brings this to mind. In this case, he will hope for reward from Allah and he will be certain that he will be rewarded and recompensed for the action with an exact recompense. This is contrary to the one who is unmindful when performing ablution.

All the same, we hope that Allah, Blessed be He and the Most High, will record this reward even for the person who is unmindful – the one who performs ablution simply to acquit himself of its obligation.

Hadeeth 1029

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْمَقْبَرَةَ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّ شَاءَ اللَّهُ بِكُمْ لَأَحْقُونَ، وَدِدْتُ أَنَا قَدْ رَأَيْنَا إِخْوَانَنَا» قَالُوا: أَوْلَاسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوْا بَعْدُ» قَالُوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أَمْتَكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غَرْ مُحَاجَلَةٌ بَيْنَ ظَهْرَنِي خَيْلٌ دُهْمٌ بِهِمْ، أَلَا يَعْرِفُ خَيْلَهُ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّهُمْ يَأْتُونَ غُرَّاً مُحَاجَلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطْهُمْ عَلَى الْحَوْضِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported: The Messenger of Allah ﷺ went to the (Baqi') cemetery and said, "May you be secured from

punishment, O dwellers of abode of the believers! We, if Allah wills, will follow you. I wish we see my brothers." The Companions said, "O Messenger of Allah! Are not we your brothers?" He ﷺ said, "You are my Companions, but my brothers are those who have not come into the world yet." They said; "O Messenger of Allah! How will you recognize those of your Ummah who are not born yet?" He ﷺ said, "Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?" They said; "Certainly, O Messenger of Allah!" He ﷺ said, "They (my followers) will come with bright faces and white limbs because of Wudu'; and I will arrive at the Haud (Al-Kauthar) ahead of them." [Muslim]

The author, may Allah shower blessings on him, reported this hadeeth in his book *Riyaad us-Saaliheen* on the authority of Aboo Hurayrah (may Allah be pleased with him) under the chapter: Merits of Ablution. He (may Allah be pleased with him) narrated that the Prophet ﷺ went to the graveyard and said: "Peace be upon you, abode of the believing people. Allah willing, we shall join you soon."

The Prophet ﷺ had earlier prohibited visiting graveyard because people were recent converts from a period of associating partners with Allah. So he feared that their hearts could be attached to the graves, which would have become a source of temptation for them, hence he forbade such visits. But when faith had become established in their hearts, he directed them to make visitation; he ﷺ said: "I forbade you from visiting graves, but now you may visit them, for in visiting them there is a reminder of death." ⁽¹⁾

So, the Prophet ﷺ commanded them to visit graveyards and he ﷺ explained the great wisdom behind this visitation, which is remembrance of death. It reminds a person that he is on the surface of the earth today but he will be beneath it tomorrow and he does not know when this would be. A person may be on the earth surface in the morning but beneath it in the evening, and he may be on the surface in the evening but beneath it the following morning.

¹ Reported by Ibn Majah in the Book of Funerals, chapter on what is reported regarding visiting graves (1571)

Therefore, in visiting graveyards, there is reminder of death or the hereafter. If the one who passes by graves would ponder: these are his father, uncle, wife, brother or similar individuals, they were dining with him and frolicking in castles yesterday but they are faced with their deeds at this moment in the graves. He would recall that they were with us at this time last year, happy and delighted with the world, but today they have left it and become subjected to their deeds. Whoever does good will meet it and whoever does evil will meet it. Indeed, it is really a reminder of the hereafter and death. You should visit the graveyards. Think of those people, none knows their count except Allah - the Mighty and Sublime - or that cannot be counted except with difficulty, they were with us yesterday but they are beneath the earth today. And you do not know may be you will join them in a short while. It is a reminder of death as stated by the Prophet ﷺ.

Accordingly, he ﷺ would visit Al-Baqee' to greet and supplicate for its inhabitants. He ﷺ would greet them by saying: *Assalaamu alaykum Daar qaom mu'mineen*" (meaning: Peace be upon you, abode of the believing people). Apparently, and Allah knows best, he would greet them and they would hear because there is no benefit in an address that is impossible to hear for the addressee. However, they could not respond because they were in their graves. So he ﷺ would greet them saying, "*Assalaamu alaykum Daar qaom mu'mineen wa innaa inshaa Allaahu bikum laahikoon* (meaning: Peace be upon you, abode of the believing people. Allah willing, we shall join you). The Prophet ﷺ has spoken the truth; there is no living person that will not meet the dead by the will of Allah.

He ﷺ said: "Allah willing, we shall join you". The scholars, may Allah shower blessings on them, differ on why he would say, "*wa innaa inshaa Allaahu bikum laahikoon* (meaning: Allah willing, we shall join you) when it is a known fact. Why did he say Allah willing? The correct position is that this is no problem. The meaning of the comment here is: If we join you, we are joining you by the will of Allah and whenever He wills because the affair and dominion are His. He is the One who regulates whatever He wills regarding whomever He wills. Did Allah – the most High - not say:

﴿تَدْخُلُ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ مَا يُنِيبُ﴾

*“Certainly you shall enter Al-Masjid-al-Haram, if Allah will, secure” (Al-Fath: 27) despite the fact that they would enter it. Allah - the Mighty and Sublime - emphasized the entrance with a vow, *Lam* and *Noon*, two letters indicating emphasis. Hence, there was no doubt that they would enter it.*

Therefore, when the truce was agreed to at Hudaybiyah and the Messenger ﷺ had to return without completing his *Umrah* (lesser Hajj), Umar (may Allah be pleased with him) said to him, “Didn’t you tell us that we shall enter the House, and perform the circumambulation?” He said, “Yes, but did I tell you it is this year? Umar said, No. He said, “You are going to enter it and perform the circumambulation.” In summary, the word ‘Allah willing’ here does not signify a person’s state of uncertainty; rather, it means our joining you is without our choice but the will of Allah, the Mighty and Sublime.

Then the Prophet ﷺ said, ‘I wish we meet our brothers’. He wished to meet his brothers, we beseech Allah to make you and me among them. They (i.e. the companions) asked: “O Messenger of Allah, are we not your brothers? He replied, ‘You are my companions’ which is more exclusive than brothers. A companion involves more than brotherhood while a brother may entail brotherhood without companionship. He ﷺ said, “You are my companions”. That is, you are more distinguished than them. They are the companions – brothers of the Messenger ﷺ and his companions- while the believers that come after them are his brothers but not his companions.

The Prophet ﷺ said. “I wish we meet our brothers.” They asked, ‘Are we not your brothers, O Messenger of Allah? He ﷺ replied, ‘You are my companions. But my brothers are those that will come after me, they will believe in me without seeing me.’ O Allah to you belong all praises. O Allah make us steadfast on that- they believe in the Messenger ﷺ; they believe that he ﷺ is the Messenger of Allah in truth without seeing him.

However, they are like those who saw him. They asked, ‘O

Messenger of Allah, how would you know them? That is, how would you recognize them? So the Prophet ﷺ made a similitude of a man who has a horse with white blazes on its head and legs in the midst of black horses, will he confuse it with others? They said, ‘No’. He said: “They will come on the Day of Resurrection with white blazes from the trace of ablution.” This is evidence showing the merits of ablution and that this Ummah will come on the Day of Resurrection with white blazes on their face and limbs from the trace of ablution. *Ghurr* refers to whiteness of the faces while *Muhajjalin* refers to whiteness of the legs and hands. This whiteness is whiteness of light. People will recognize them on the Day of Resurrection on this great day of witness. The Ummah of this noble Prophet ﷺ will be recognized with this sign that none beside them will possess. I ask Allah, the Most High, with His favour and Honour to gather all of us in this manner and to make us part of his Ummah outwardly and inwardly. Verily, He has power over all things.

Hadeeth 1030, 1031 and 1032

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: «أَلَا أَذْكُمْ عَلَىٰ مَا يَمْحُوا اللَّهُ بِهِ الْخَطَايَا،
وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ! قَالَ: «إِسْبَاغُ الْوُضُوءِ
عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطُّا إِلَى الْمَسَاجِدِ، وَانِتِظَارُ الصَّلَاةِ بَعْدَ
الصَّلَاةِ؛ فَذَلِكُمُ الرِّبَاطُ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, “Shall I not tell you something by which Allah effaces the sins and elevates ranks (in Jannah)?” The Companions said; “Certainly, O Messenger of Allah.” He ﷺ said, “Performing the Wudu’ thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next As-Salat (the prayer) after observing Salat ; and that is Ar-Ribat , and that is Ar-Ribat .” [Muslim]

وَعَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الظُّهُورُ شَطْرُ الْإِيمَانِ». رَوَاهُ مُسْلِمٌ .

Abu Malik Al-Ash'ari reported: The Messenger of Allah said: "Wudu' is half the Iman." [Muslim]

وَقَدْ سَبَقَ بِطُولِهِ فِي بَابِ الصَّبْرِ

وَفِي الْبَابِ حَدِيثُ عُمَرِ بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ السَّابِقُ فِي أَخْرِ
بَابِ الرَّجَاءِ، وَهُوَ حَدِيثٌ عَظِيمٌ، مُسْتَمِلٌ عَلَى جُمِيلِ مِنَ الْخَيْرَاتِ.

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ - أَوْ فَيُسْبِغُ الْوُضُوءَ - ثُمَّ يَقُولُ: أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ؛ إِلَّا فَتَسْعَى لَهُ أَبْوَابُ الْجَنَّةِ الشَّمَائِيَّةِ يَدْخُلُ مِنْ أَيْمَانِهَا شَاءَ». رَوَاهُ مُسْلِمٌ. وَزَادَ التَّرْمِذِيُّ: «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ».

'Umar bin Al-Khattab (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said, "Whoever of you performs Wudu' carefully and then affirms: 'Ash-hadu an la ilaha illallahu Wahdahu la sharika Lahu, wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu [I testify that there is no true god except Allah Alone, Who has no partners and that Muhammad (ﷺ) is His slave and Messenger],' the eight gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter)." [Muslim]

Commentary

These hadeeths are about the merits of Ablution. We have earlier discussed a hadeeth with similar connotation. We also talked about

visiting the graves mentioned by the author (may Allah shower His Blessings on him) and we explained that it contains a great benefit, which is reminding one of death and the hereafter. It should be noted that visiting the graves is not permissible for women. It is not lawful for a woman to visit a grave because the Prophet ﷺ cursed the women who frequent graves, and the one who takes graves as place of worship⁽¹⁾.

This is because a woman is weak and she cannot endure, which may make her wail, cry and strike her face. In addition, graveyards are usually devoid of human activities, so it is feared that some fools may trail her when she enters, which may result in harm. Thus, the Prophet ﷺ cursed the women that visit graves. However, if she passes by the grave, without going out with the intention of visiting a graveyard, it is not blameworthy for her to stop, greet the inhabitants and supplicate for them as a man would supplicate. This shows that there is difference between a planned visit and a chance visit.

Then it should also be known that irrespective of their righteous deeds and piety, the inhabitants of the graves have no power to benefit or harm themselves. Likewise, they do not have power to benefit or harm others. Hence, they would supplicate for them and would not supplicate to them. The visitors pray for them, as preceded that the Prophet ﷺ supplicated for them, without directing their prayers to the inhabitants of the graveyards because they are of no benefit. Allah - the Mighty and Sublime - said:

﴿ وَمَنْ أَضَلُّ مِنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِعُ لَهُ إِلَى يَوْمٍ أَقِيمَةً وَهُمْ عَنْ دُعَائِهِنَّ ﴾

﴿ غَفَّلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءٌ وَكَانُوا يَسَّادُهُمْ كُفَّارٌ ۝ ۱۶ ﴾

“And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are even unaware of their calls (invocation) to them?

¹ Reported by Ahmad in Al-Musnad (1/229); Abu Dawud, Book of Funerals, chapter regarding females visiting graveyards (3236); At-Tirmidhee, Book of Prayer, chapter regarding the abhorrence of taking a grave as mosque (320); An-Nasa'i, Book of Funerals, chapter on warnings against placing saddle on a grave (2043).

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping” (Al-Ahqaf: 5-6).

﴿ يُولِّجُ اللَّيْلَ فِي النَّهَارِ وَيُولِّجُ النَّهَارَ فِي الظَّلَلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ بَحْرٍ
 لِأَجْلِ مَسْعَى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ، مَا يَمْلِكُونَ
 مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُونَ دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا أَسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمةِ
 يَكُفُّرُونَ بِشَرِّكُمْ وَلَا يُنِيبُكُمْ مِثْلُ خَيْرٍ ﴿١٤﴾

He - the Most High - said: *He merges the night into the day (i.e. the decrease in the hours of the night is added to the hour of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course or a term appointed. Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmair (the thin membrane over the dated-stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything). (Fatir: 13-14)*

As for what the author (may Allah shower blessings on him) mentioned about the other hadeeth, which is the hadeeth of Aboo Hurayrah (may Allah be pleased with him), the Prophet ﷺ said: “Shall I not tell you that by which Allah wipes away sins and raises the ranks?” He ﷺ introduced the statement as a form of question in order to draw attention of the audience to the discourse because the issue is important.

He said, “Shall I not tell you that by which Allah wipes away sins and raises the ranks?” They said, “Certainly, O Messenger of Allah, inform us.” He said, “Completing the ablution even when it is disliked, (taking) many steps to the mosques, and waiting for

the (next) prayer after the prayer. That is *ar-Ribaat* (defending the frontiers). That is *ar-Ribaat* (defending the frontiers)”.

“Completing the ablution even when it is disliked” means that a person performs ablution perfectly although he dislikes it. This may be because he has fever, which makes him avoid water, but he perfects his ablution in such state. Similarly, the weather may be cold, and he has nothing to boil the cold water, so he performs ablution in this detested state. Likewise, a downpour cuts him off and prevents him from reaching the ablution centre, so he is forced to perform ablution with difficulty.

The important point is that he performs ablution with difficulty in a displeasing state. However, he should not perform ablution if it can lead to harm; rather, he should do *Tayammum*. Nevertheless, if he performs ablution in a displeasing state and he is hurt, this is one of the means through which Allah expiates sins and raises in ranks. This does not mean that a person should burden himself by performing ablution with cold water rather than warm water or refusing to boil water when he has something to do that believing he would earn this reward by performing ablution with cold water. This is not legislated because Allah – the most High - said:

﴿مَا يَعْلَمُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَأَمْسَتُمْ﴾

“*Why should Allah punish you if you have thanked (Him) and have believed in Him*” (*An-Nisa'*: 147)

The Prophet ﷺ saw a man standing under the sun and said, “What is this?” They said, ‘He vowed to stand under the sun. So he ﷺ forbade him from that and ordered him to move to the shade⁽¹⁾. A person is not mandated or encouraged to engage in what would cause him hardship and harm him; rather, acts of worship are better when they become easier. However, when this harm and displeasure is inevitable, he will be rewarded for that because this is not by his making.

Similarly, “many steps to the mosques” is proof that congregation

¹ Reported by al-Bukharee, Book of Oaths and Vows, chapter on impossible matters and sins (6704)

prayers should be in the mosque and not in the house. It also contains evidence that a person will be rewarded for the many steps he takes to the mosque; Allah – the Mighty and Sublime - will raise him in degree with it and wipe away his sins. It is established from the Prophet ﷺ that if a man performs ablution in his house and perfects the ablution, and then goes to the mosque solely for the prayer, Allah will raise him in rank with each step he takes and erases a sin from him. This is a great bounty. When he reaches the mosque and prays, the angels will continue to pray for him as long as he is in his place of prayer saying: “O Allah bless him, O Allah forgive him, O Allah have mercy on him and each of you will continue to be in Salat (prayer) as long as he is waiting for prayer.

“And many steps” implies going to the mosque even if it is far. This does not mean intending to take a farther route nor shortening the pace. This is not legislated. Rather, he should walk in his usual manner and he should not aim at longer route. For example, if there is a short route and a longer route for him to reach the mosque, he should not intend to take the longer route. However, if the mosque is far, it is necessary for him to walk to the mosque and the many steps to the mosques is among that with which Allah wipes away sins and raises in degrees.

As for third: “Waiting for the (next) prayer after the prayer”, the meaning is that when a person finishes a Prayer, he yearns for the next (prayer). He finishes *Salatul ‘Asr* and he waits for *Salatul Maghrib* with his heart. He finishes *Salatul Maghrib* and he waits for *Salatul Isha’* with his heart. And this is how his heart becomes attached to the mosques. Whenever he finishes a prayer he waits for the next prayer. This is also among that which Allah – the most High - wipes away sins with and raises in degrees. He said, “That is *ar-Ribaat*, that is *ar-Ribaat*.” That is, guarding one’s territory and persistence upon good. It is included in the saying of Allah, the most High,

﴿يَا أَيُّهَا الَّذِينَ كَامَنُوا أَصْبِرُوا وَرَابِطُوا وَأَنْقُوا اللَّهُمَّ تَفْلِحُونَ﴾

“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units

permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful." (Al-Imran: 200)

Thereafter, the author mentioned the hadeeth of Abu Maalik al-Ash'ari (may Allaah be pleased with him) that the Prophet ﷺ said, "Purification is half of faith." This encompasses purification using water, purification using earth and purification of the heart from polytheism, doubt, rancor and grudges towards Muslims and others from which one must be free. Therefore, it consists of the intangible and tangible aspects of purification. This is half of faith. The second half is adorning oneself with noble characters and righteous deeds. This is because a matter is not considered complete except it is free from stains and perfected with virtues. Thus, perfection with virtues is half and purification from blemish is another half. Consequently, he said, "Purification is half of faith." As for the second half, it is complementing with noble characters and righteous deeds.

Lastly, the author concluded this chapter with the hadeeth of Umar bin Al-Khattaab (may Allah be pleased with him) who reported that the Messenger of Allah ﷺ said: "If a man completes his ablution and says: 'Asha-hadu an laa ilaha illallahu wahdahu la sharika lahu, wa ash-hadu anna Muhammadan 'abduhu was rasuluhu (I testify that there is none worthy of worship except Allah Alone, who has no partner and I testify that Muhammad is His slave and Messenger), the eight gates of paradise will be opened for him. He may enter through whichever of these gates he desires (to enter)". And At-Tirmidhee - may Allah shower blessings on him - added, "Allaahumma ij-alni minat-tawwabina, waj-alni minnal-mutahahirin (O Allah make me among those who repent and purify themselves.)"

These are hadeeths on the virtues of ablution. The author (may Allah shower His Blessings on him) did not collect in this chapter all what has been reported regarding the virtues of ablution. However, if there is no hadeeth concerning its virtues except one, it would have been sufficient as invitation to ablution, doing it well and perfecting it.

May Allah grant us that which entails good and rectitude.

Chapter 186: the merits of adhan

Hadeeth 1033

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّافِ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَا سَتَهَمُوا عَلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَا سَتَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَתَمَةِ وَالصُّبْحِ لَا تَوْهُمُهَا وَلَوْ حَبُّوا» متفقٌ عَلَيْهِ .

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said: “Were people to know the blessing of pronouncing Adhan and the standing in the first row, they would even draw lots to secure these privileges. And were they to realize the reward of performing Salat early, they would race for it; and were they to know the merits of Salat after nightfall (‘Isha’) and the dawn (Fajr) Salat, they would come to them even if they had to crawl.” [Al-Bukhari and Muslim]

The author (may Allah shower blessings on him) said: Chapter on Merits of the *Adhan* (Call to Prayer), that is what has been reported about it. The *Adhan* is the announcement of the beginning of a prayer period. This is the *Adhan*. That is, a person makes a call to notify people that it is time for *Maghrib*, *Fajr*, *‘Asr* or *Zuhr* prayer, except they delay it until a cooler period. The *Adhan* is at the beginning of a prayer period. Similarly, if the *Ishaa* prayer is delayed, the *Adhan* should also be delayed; otherwise the call to prayer should be made when the time has begun based on the saying of the Prophet ﷺ: “When it is time for Prayer, one of you should make the call-to-Prayer”.⁽¹⁾

The legislated *Adhan* is that which is called for the five daily prayers. It was made obligatory in the second year of the Hijrah after the Prophet ﷺ migrated to Madinah. The companions differed during

¹ Reported by Al-Bukhaari (628), Book of Adhan and Muslim (674).

deliberation on how to communicate the commencement of prayer period. Some of them said, ‘We should light a great fire that will notify people of the commencement of a prayer period.’ Others said, ‘We should ring a bell, like a church bell.’ Yet some said, ‘We should blow a horn like the Jews’.

The Prophet ﷺ was not in favor of any of these options. One of the companions, Abdullaah bin Zayd (may Allaah be pleased with him), saw a man in his dream carrying a bell in his hand. He said to him would you sell this? He replied, ‘What will you do with it?’ He said, ‘I will call people to *Salat* (prayer) with it.’ He said, ‘Shall I not guide you to something better than that?’ He said, ‘certainly! So he recited the *Adhan* and the *Iqaamah* to him. When morning came, he went to the Prophet ﷺ and informed him of the good (news). So the Prophet ﷺ said, “It is a true dream.”⁽¹⁾ Then he taught Bilal (may Allaah be pleased with him) and he called to prayer with it; with this popular manner of the call to prayer.

When the population grew during the reign of Uthman bin Affan (may Allah be pleased with him), he instituted the first *Adhan* for the Friday Prayer before the second *Adhan* which is made when the Imam arrives. So, there were two *Adhans* for the Friday Prayer - the first and the second *Adhan*. In Ramadan, the Prophet ﷺ instructed Bilal (may Allaah be pleased with him) to pronounce the *Adhan* in the last part of the night when the time of pre-dawn meal is nigh. He said, ‘Bilal used to pronounce the *Adhan* at night so as to wake those of you sleeping and for those of you praying to return. So eat and drink until you hear the *Adhan* of Ibn Umm Makhtum because he does not pronounce the *Adhan* until the dawn (*Fajr*) rises.’ So we now have a first *Adhan* for *Fajr*. However, this *Adhan* is not for the *Fajr* prayer but to inform that the time of *Suhoor* (pre-dawn meal) is due. The first *Adhan* of Friday prayer is prescribed from the *Sunnah* of Uthman (may Allah be pleased with him), who is one of the rightly guided caliphs whose *Sunnah* we were instructed to follow.

Some loudmouthed people who claim to be *Salafis* and *Sunnis* said,

¹ Reported by Aboo Dawood (507), At-Tirmidhee (189), Ibn Maajah (706).

'We will not accept the first *Adhan* of the Friday Prayer because it is an innovation; it was not practiced during the time of the Prophet ﷺ.' This statement of theirs is a defamation of the Prophet ﷺ, the rightly guided caliphs and the companions, may Allah be pleased with them. These poor souls reached this low level without they knowing. It is a defamation of the Prophet ﷺ because he ﷺ said, "Adhere to my Sunnah and the Sunnah of the rightly caliphs after me."

According to the consensus of the Muslims, Uthman (may Allah be pleased with him) is one of the rightly guided caliphs. Hence, it is a defamation of the rightly guided caliphs because it is a defamation of Uthman (may Allah be pleased with him), who is one of them. Defaming one of them is defamation of all of them just as one who rejects or disbelieves in a Messenger disbelieves in all of the Messengers.

Furthermore, it is a defamation of the companions because they did not criticize Uthman (may Allah be pleased with him) for it. If he had been wrong, they would have criticized him as they disproved him for completing (the prayer) in Mina during pilgrimage. They did not criticize him regarding the first *Adhan* of the Friday Prayer.

Are these loudmouthed more knowledgeable of the *Sharee'ah* of Allah and the goals of the *Sharee'ah* than the companions? However, the Messenger of Allah has spoken truth: "The last of this Ummah will curse and defame the first of the Ummah"⁽¹⁾. The first *Adhan* of the Friday Prayer is legislated based on the indication of the Prophet ﷺ, the *Sunnah* of the leader of the believers, Uthman (may Allah be pleased with him) and the consensus of the companions - silence consensus. There is no excuse for anyone and may Allah cut off the tongue of one who protests against the rightly guided caliphs of this *Ummah* and the companions. Someone may ask, "Why didn't the Prophet ﷺ institute it when the Friday Prayer was in existence during his time?"

¹ Reported by At-Tirmidhee, the Book of Trials, chapter on rise of distortion and loss (2210); Ibn Majah, Introductory note, chapter on the one who was asked about knowledge but concealed it (263)

The response is that the reason is that the population increased and Madinah expanded during the reign of Uthman and they needed a call to prayer to notify them before that which would announce the arrival of the Imam. So it was part of wisdom to pronounce the *Adhan*. And Uthman (may Allaah be pleased with him) built on the foundation, which was the instruction of the Prophet ﷺ to Bilal to pronounce the *Adhan* in the later part of the night. This was not to announce the arrival of the (*Fajr*) prayer, but to wake the sleeping person and for the praying person to return. This is the legislative intent. There is no problem in the legislation of the first call for the Friday Prayer. It is legislated based on the Sunnah of the rightly guided caliphs, signal from the leader of the Messengers, Muhammad and the consensus of the companions that witnessed this.

As for the *Adhan* in the later part of the night, it is legislated based on the Sunnah of the Prophet ﷺ in Ramadan to wake the sleeping person and return the praying person. However, is it legislated at other times other than Ramadan? We say, there is no harm in it, perhaps based on *Qiyaas* (analogy) from the action of Uthman, may Allah be pleased with him.

Here is the second issue, *As-Salaat Khayru mina Naom* (meaning: Prayer is better than sleep). Some contemporary (scholars) think that it should be said in the first *Adhan* which is before the appearance *Al-Fajr* (Dawn). They are making a big mistake because the Prophet ﷺ instructed Bilal (may Allaah be pleased with him) to say it in the *Adhan* of the *Fajr* prayer. He said: “When you pronounce the first *Adhan* for Subh prayer, say, “Prayer is better than sleep.” It is well known that the *Adhan* of a prayer is not pronounced before the commencement of its period based on the statement of the Prophet ﷺ, “When the time of Salat reaches, one of you should pronounce the *Adhan*.”⁽¹⁾ It was called the first *Adhan* in reference to *Iqaamah* because the *Iqaamah* is the second *Adhan* as stated by the Prophet ﷺ,

¹ Reported by Al-Bukharee, the Book of *Adhan*, chapter on staying between two prostrations (819)

“Between every two *Adhans* there is *Salat*.⁽¹⁾

It is reported in Sahih Muslim from the hadeeth of Aishah (may Allah be pleased with her) that she said: “When the first *Adhan* of Fajr is pronounced; that is, the Prophet ﷺ will stand until *Mu'adhdhin* comes to inform him of *Fajr* prayer.”⁽²⁾ This is clear evidence that the first *Adhan* of *Fajr* is that which is called during the period of the prayer. As for the *Adhan* in the later part of the night, it is not *Adhan* for the *Fajr* prayer. Rather, it is the *Adhan* for those who are sleeping so that they will wake up and for those who are praying to stop and eat their pre-dawn meal if it is during period of fasting.

Adhan is one of the best deeds. It is better than the position of an Imam; that is, the level of *Mu'adhdhin* (the one who calls to prayer) in terms of reward is superior to the position of Imam because the *Mu'adhdhin* calls to the greatness of Allah, His Oneness and attestation to the Messengership of the Messenger of Allah. Similarly, he calls people to *Salat* and success five times or more in a day and night. The Imam does not perform this duty. No being, a jinn or human, would hear the voice of the one who calls to prayer except that he would testify for him on the Day of Resurrection⁽³⁾. Hence, the status of *Adhan* in the Sharee'ah is superior to the level of *Imamah*.

Someone may ask, ‘If such is the case, why didn't the Messenger of Allah and the rightly guided caliphs pronounce the *Adhan*? The scholars responded by saying that the Prophet ﷺ and the rightly guided caliphs were preoccupied with the general well-being of the people. This is because they are leaders of the *Ummah* administering and regulating the affairs of the *Ummah*.

1 Reported by Al-Bukhaari, the Book of *Adhan*, chapter on what is between *Adhan* and *Iqamah*, and the one who awaits the *Iqamah* (624); and Muslim, the Book of shortening the prayer of the travelers, chapter on ‘there is a prayer between every two *Adhans*’ (828).

2 Reported by Al-Bukharee, the Book of *Adhan*, chapter on Awaiting the *Iqamah* (626); and Muslim, the Book of shortening the prayer of the travellers, chapter on the Night prayers and the number of Prophet's rakat (736)

3 Its reference will follow soon.

Pronouncing the *Adhan* during the era of the Messenger of Allah ﷺ is not as it is in our time. Today, when someone wants to pronounce the *Adhan*, he only need to check the time to know whether it is time or not. However, during the time of the Messenger of Allah ﷺ, they would monitor the sun and observe the shadow until they noticed that the sun has passed the meridian. Similarly, they would monitor it until they affirm that it has set, they would observe the twilight and they would watch out for the first light of the day. This is burdensome. Hence, the Prophet ﷺ and the rightly guided caliphs did not take on the *Adhan* because they were preoccupied with more important matters, not because it is inferior to the position of Imam.

The Prophet ﷺ explained its virtue. He ﷺ stated that ‘were people to know the blessing of pronouncing the call to prayer, and they could not get it save by drawing lots, they would draw lot’. *Subhanallah al-Azim!* The meaning of this is that if people were to know the virtue and reward attached to pronouncing the *Adhan*, they would have drawn lots to know which of them will pronounce the *Adhan*. Unfortunately, today people are pushing it to one another. A person would tell another to make the call to pray, and he would say, ‘By Allah, my voice is not beautiful or loud’. Thus, the Devil would prevent him from carrying out good deed. Here the Prophet ﷺ is saying, “And they could not get it save by drawing lots, they would draw lot”.

So it is incumbent upon you to aspire to be a *Mu'adhdhin* when you are on a journey. It is well known that a journey, regardless of whether it is a tour or excursion, would have a leader; it is necessary to have a leader. So if the leader appoints someone to make the call, no one should strive to pronounce the *Adhan* because he has become a regular *Mu'adhdhin*. Similarly, if the leader says to one of them, ‘You are the Imam’, he becomes the Imam and no one should precede him based on the saying of the Prophet ﷺ, “No man should lead another man in his domain except with his permission.”⁽¹⁾

¹ Reported by Muslim, the Book of Mosques and Places of Prayer, chapter on the most appropriate person for the position of Imam.

May Allah aid everyone towards what contains good and righteousness.

Hadeeth 1034 and 1035

وَعَنْ مُعاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ». رَوَاهُ مُسْلِمٌ .

Mu'awiyah reported: I heard the Messenger of Allah ﷺ saying: “The Mu'adhdhinun (callers to prayer) will have the longest necks on the Day of Resurrection.” [Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ أَنَّ أَبَا سَعِيدَ الْخُدْرِيَّ
رَضِيَ اللَّهُ عَنْهُ قَالَ لَهُ: «إِنِّي أَرَأَكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَّةَ فَإِذَا كُنْتَ فِي
عَنَمِيكَ - أَوْ بَادِيَّتَكَ - فَادْعُ لِلصَّلَاةِ، فَارْفِعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا
يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ حِنْ، وَلَا إِنْسُ، وَلَا شَيْءٌ، إِلَّا شَهَدَ لَهُ يَوْمَ
الْقِيَامَةِ» قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. رَوَاهُ الْبُخَارِيُّ .

Abdullah bin 'Abdur-Rahman reported: Abu Sa'id Al-Khudri said to me: “I see that you like living among your sheep in wilderness. So whenever you are with your sheep or in wilderness and you want to call Adhan , you should raise your voice because whoever hears the Adhan , whether a human or jinn or any other creature, will testify for you on the Day of Resurrection.” Abu Sa'id added: “I heard this from the Messenger of Allah ﷺ” [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned these two hadeeths under the Chapter on Virtues of the Call to Prayer from Mu'awiyyah (may Allah be pleased with him). He (may Allah

be pleased with him) reported that the Prophet ﷺ said, “The callers to prayer will have the longest necks of all people on the Day of Resurrection.” When people are resurrected, the callers to prayer will have an exclusive distinguishing sign, which is they will have the longest necks of all people.

They would be recognized with that as a commendation for their excellence and manifestation for their nobility because they (the Mu’adhdhins) pronounce the Adhan, the greatness of Allah, the Mighty and Sublime, His Oneness and attestation to the Messengership of His Messenger, and invitation to prayer and success. They make the call from a lofty position and their reward is from the form of action, hence their heads and faces which they raise to call this Adhan will be raised. And that is by lengthening their necks on the Day of Resurrection.

This shows that a person should aspire to be a *Mu’adhdhin* even if he is on a trip with his friends. It is good to hasten towards that.

It was previously mentioned that the Prophet ﷺ said, “Were people to know the reward of pronouncing the *Adhan* and they could not get it save by drawing lots, they would draw lots.”

Another merit of *Adhan* is reported on the authority of Abu Sa’id al-Khudri (may Allah be pleased with him) that the Prophet ﷺ said, “Whoever hears the *Adhan*, whether a human being or jinn or any other creature will testify for him on the Day of Resurrection.” This is a virtue for the Call to Prayer; the caller will be affirmed on the Day of Resurrection as one of the callers to prayer, a commendation for his excellence and reason for his reward.

In summary, there are great virtues in making the *Adhan*. A person should strive to call it except there is a regular *Mu’adhdhin* because it is not permissible for anyone to bypass him in order to pronounce the *Adhan*. However, he may delegate another person to call the *Adhan*; that is, you should not think that it is proper for a person to hasten to the mosque and pronounce the *Adhan* before the regular *Mu’adhdhin*. This would be tantamount to oppressing him as the Prophet ﷺ said, “No man should lead another man in his domain except with his

permission.”

Hadeeth 1036 and 1037

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ، أَدْبَرَ الشَّيْطَانُ، لَهُ ضَرَاطٌ حَتَّى لَا يَسْمَعَ التَّاذِينَ، فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ لِلصَّلَاةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّشْوِيبُ أَقْبَلَ، حَتَّى يَخْطِرَ بَيْنَ الْمَرْءَ وَنَفْسِهِ يَقُولُ: اذْكُرْ كَذَا، وَادْكُرْ كَذَا - لَمَا لَمْ يَذْكُرْ مِنْ قَبْلٍ - حَتَّى يَظْلَمَ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّى». متفقٌ عَلَيْهِ.

«التَّشْوِيبُ»: الإِقَامَةُ.

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “When Adhan for Salat is pronounced, the devil takes to his heels and breaks wind with noise so as not to hear the call. When the Adhan is finished, he returns. When the Iqamah is announced, he turns his back, and after it is finished, he returns again to distract the attention of one and makes him remember things which he does not recall in his mind before the Salat , and says ‘Remember this, and this,’ and thus causes one to forget how many Rak’at he performed.” [Al-Bukhari and Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ» رَوَاهُ مُسْلِمٌ .

‘Abdullah bin ‘Amr bin Al-‘As ﷺ reported: I heard the Messenger

of Allah ﷺ saying, “When you hear the Adhan , repeat what the Mu’adhdhin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me Al-Wasilah, which is a high rank in Jannah , fitting for only one of Allah’s slaves; and I hope that I will be that man. If any one asks Al-Wasilah for me, it becomes incumbent upon me to intercede for him.” [Muslim]

Commentary

These hadeeths are also in relation to the virtues of the *Adhan*. One of it is the hadeeth of Aboo Hurayrah (may Allah be pleased with him) that when the *Mu’adhdhin* pronounces the *Adhan*, the Devil will retreat and flee because he dislikes hearing the remembrance of Allah, the Mighty and Sublime. This is the meaning of the saying of Allah, the Most High:

﴿وَإِنَّ الْمُسَاءَ صَدُّقَتِهِنَّ نَحْلَةً فَإِنْ طَبَنَ لَكُمْ عَنْ شَغْوٍ مِّنْهُ فَسَاقُكُلُّهُ هَيْسَاتٍ يَرِبَّنَا﴾

“From the evil of the whisperer (devils who whispers evil in the heart of men) who withdraws (from his whispering in one’s heart after one remembers Allah)” (*An-Nisa’: 4*).

The one that withdraws, hides and flee when Allah -the Mighty and Sublime- is mentioned. This is because Satan detests and hates what entails the worship of Allah from men, and what he loves most is associating partners with Allah and sins because he enjoins indecencies.

﴿الشَّيْطَانُ يَعْذِذُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ﴾

“Shaytan (Satan) threatens you with poverty and orders you to commit Fahisha (evil deeds, illegal sexual intercourse, sins)” (*Al-Baqarah: 268*).

He loves that people carry out acts of disobedience and dislikes that they carry out acts of obedience. So when the *Mu’adhdhin* pronounces

the *Adhan* he flees from such place in order not to hear the *Adhan*. When the *Adhan* is over he returns to mislead or hoodwink the son of Adam. When the *Iqaamah* is called, he turns back and flee again. Then when the *Iqaamah* is over he returns so as to confuse a person in the prayer by reminding him of many things he had forgotten.

Experience affirms this matter. At times, a person might have forgotten some things but Satan would open the door of remembrance for him when he enters the prayer. It was mentioned that a man complained to another man that a deposit was placed in his custody but he failed to recall its location. So he advised him to perform ablution and observe two *Rakah* that he may remember it. The man did it and he remembered it, Satan reminded him of it. And the Messenger of Allah spoke the truth.

In this hadeeth, the Prophet ﷺ intended two great benefits:

The first benefit: explaining that the *Adhan* distances Satan. Hence, most scholars stated that it is recommended to pronounce the *Adhan* into the ears of a newborn in order to drive Satan away from him. Other scholars stated that the *Adhan* should be pronounced into his ears so that the first thing he will hear is the remembrance of Allah, the Mighty and Sublime.

In any case, remembrance of Allah drives away Satan. However, will the *Adhan* drive away Satan if a person pronounces it at other than the time of *Salat*? Allah knows best, but remembrance of Allah generally drives away Satan because *Al-Khannas* means the one that withdraws when Allah is remembered.

As for the second hadeeth, the Prophet ﷺ instructed us to say the like of what the *Mu'adhdhin* says when we hear him. When he says: *Allahu Akbar* (meaning: Allah is the Greatest), we should say, ‘*Allahu Akbar* (meaning: Allah is the Greatest). When he says, ‘*Ashhadu allaa ilaaha illaa Allah* (meaning: I testify that none deserves to be worshipped except Allaah), we should say, *Ashhadu alla ilaaha illaa Allah*. When he says, ‘*Ashhadu anna Muhammad Rasoolullaah* (meaning: I testify that Muhammad is the Messenger of Allaah)” We should say “*Ashhadu anna Muhammadar-Rasoolullah* and so on but

when he says, ‘*Hayya alaas-Salaah, Hayya alaal-falaah*’ (meaning: Come to the Prayer, come to success), we should not say it because we are the one being invited and the *Mu’adhdhin* is the one inviting. So it is not correct for us to repeat, ‘*Hayya ala salaah*’ when he says, ‘*Hayya ala salaah*’. However, we should say the word of *Al-Isti’aanah* (seeking assistance), which is *Laa hawla walaa quwwata illa billah*. When he says, *Hayya alal falaah*, we should say, ‘*Laa hawla walaa quwwata illa billah*’. This word means that we are ready to respond but we are seeking assistance from Allah. Hence, I say that this is a statement of *Isti’aanah*, seeking assistance, as it assists a person in his affairs. Therefore, he will be assisted in his affairs and the rectification of his conditions if he says it. As such, the believing man in the story of the companions of two gardens said to his companion:

﴿ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ﴾

“It was better for you to say when you entered your garden. That which Allah wills (will come to pass) There is no power but with Allah” (Al-Kahf: 39).

That is, it would have been better for you and your garden would have been saved from destruction. This word is so great that the Prophet ﷺ told Abdullah bin Qays - Abu Musa Al- Ash’ari (may Allaah be pleased with him): “Shall I not guide you to a treasure from among the treasures of Paradise?” He said, ‘Certainly.’ He said, “*Laa hawla wa laa quwwata illa billah*.” Therefore, when the *Mu’adhdhin* says, ‘*Hayya alas-salah, Hayya alal-falaah*’, we should say, *Laa hawla walaa quwwata illa billah*. When he says ‘*As-Salatu khairu mina-nawm*’ (meaning: prayer is better than sleep) in the *Adhan* of *Fajr* (dawn), we should say, *As-Salatu khairu mina-nawm*’ just as he said. When he says, *Allahu Akbar*, we should say, *Allahu Akbar*. When he says, ‘*Laa ilaha illa Allah*’, we should equally say, ‘*Laa ilaha illaa Allah*’. Then after that we should send salaah on the Prophet ﷺ by saying: “O Allah exalt the mention of Muhammad because whoever sends salaah upon him once, Allah will send ten salaah upon him in return.

Then we should ask Allah to grant him *Al-Wasilah*: *Allaahumma Rabba haadhihi ad-da’wati-taammah wasalaat il-qaimah aati*

Muhammadan al-waseela wal-fadeelah wab'athhu maqaaman mahmoodan alladhee wa'adtahu innaka laa tukhlif ul-Mee'aad (meaning: O Allah, Lord of this perfect call of the established prayer, grant Muhammad the *Wasilah* and superiority and raise him up to a praise worthy position which You have promised him. For You do not break Your Promise). Thence, we become eligible for the intercession of the Prophet ﷺ when we ask Allah to bless him and grant him *Al-Wasilah*; that is, we become one of those entitled to his intercession.

What is *Al-Wasilah*? It is the highest station in paradise. It is meant for one of the servants of Allah. The Prophet ﷺ said, “I hope I will be the one.” This hope, Allah willing, will come to reality because we know that the best of creatures in the sight of Allah is Muhammad. In addition, the Ummah of Muhammad beseech Allah for it after every *Adhan*, and the supplication between the *Adhan* and *Iqaamah* is never rejected. The entire Ummah say, ‘O Allah, grant Muhammad *Al-wasilah*'; and by the merit of the Ummah of Muhammad with the permission of Allah, when they implore Allah, the Mighty and Sublime, to give Muhammad *Al-wasilah*, Allah will grant the request. Hence he ﷺ said, “I hope I will be the one.”

Therefore, when we hear the *Mu'adhdhin*, it is good to say the like of what he says. Even if you are reciting the Qur'an, pause in order to respond to the *Mu'adhdhin* and continue with your recitation after completion of the *Adhan*. The scholars (may Allah have mercy on them) differ on the issue of the one performing prayer responding to the *Adhan*. Shaykhul-Islam Ibn Taymiyah (may Allah shower blessings on him) supported following it even if you are praying because the *Adhan* is a remembrance of Allah, hence it will not nullify the prayer. The Prophet ﷺ commanded us to say what the *Mu'adhdhin* says without making an exception of any situation.

However, most scholars opined that you do not respond to the *Mu'adhdhin* when observing the Prayer because it involves a specific preoccupation and the *Adhan* is lengthy; that is, it will engross you for a reasonable length of time. However, you should say *Al-hamdulillah* (meaning: All praise belongs to Allah) if you sneeze while praying because a single sentence will not consume you during *Salat*. On

the other hand, responding to the *Mu'adhdhin* is lengthy, so you should not respond to the *Mu'adhdhin*. However, when you finish your prayer, respond to the *Mu'adhdhin* because you were mute and preoccupied with your *Salat*. Similarly, if a person is answering the call of nature, that is, he is urinating or defecating when the *Mu'adhdhin* is pronouncing the *Adhan*, he should not respond to the *Mu'adhdhin* because this is remembrance of Allah.

However, when you finish and come out of the toilet, you should respond to the *Mu'adhdhin*. It is said that he should respond by following the *Mu'adhdhin* with his heart. However, this opinion is questionable based on the saying of the Messenger of Allah: “Repeat what he says”. Following with the heart is not the same as following with word.

Similarly, would you be required to respond to multiple *Mu'adhdhins* or respond to the first call only and remain silent for others? We reply that if the calls are concurrent, if the second *Mu'adhdhin* begins before the first *Mu'adhdhin* completes his *Adhan* while you are preoccupied with the first one, complete with him and do not follow the second one because you are busy responding to the first one. But if you hear the second call after the completion of the first, repeat after him. For example, as soon as the first *Mu'ahhdhin* finishes the *Adhan*, you hear another *Mu'ahhdin* beginning his *Adhan*, repeat after him because it is good. It is included in the general saying of the Messenger of Allah: “Repeat what the *Mu'ahhdin* says.” However, the scholars, may Allah have mercy on them, restricted this to the one who is yet to pray. If he prayed after the call to prayer, then he hears another *Adhan*, they opine that he should not respond to it because the *Adhan* is not inviting him. Since he has performed what is obligatory for him, he does not need to follow the *Mu'ahhdin*.

However, this opinion is questionable because it contradicts the sweeping statement of the Prophet ﷺ: “When you hear the *Mu'ahhdin*, repeat what the *Mu'ahhdin* says.” This is without exemption. As for their saying that this *Adhan* is not inviting him, we say that this *Adhan* may not be inviting him at the moment, but he will be called to Prayer in the future. The issue here is easy. We say,

respond to the Mu'adhdhin even if you have prayed, you are upon the right course and nothing will harm you.

Hadeeth 1038, 1039, 1040 and 1041

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا سَمِعْتُمُ النَّدَاءَ، فَقُولُوا كَمَا يَقُولُ الْمُؤْذِنُ». متفقٌ عَلَيْهِ .

Abu Sa'id Al-Khudri ﷺ reported: The Messenger of Allah ﷺ said, "When you hear the Mu'adhdhin (pronouncing the call to Salat), repeat after him what he says." [Al-Bukhari and Muslim]

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ فَلَحَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ رَبَّ هَذِهِ الدُّعَوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ، وَالْفَضِيلَةَ، وَابْعُثْهُ مَقَاماً مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ» رَوَاهُ الْبُخَارِيُّ .

Jabir ﷺ reported: The Messenger of Allah ﷺ said, "He who says upon hearing the Adhan : 'Allahumma Rabba hadhihilid-da'wati-ttammati, was-salatil-qa'imati, ati Muhammadanil-wasilata wal-fadhilata, wab'athu maqaman mahmuda nilladhi wa 'adtahu [O Allah, Rubb of this perfect call (Da'wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him]', it becomes incumbent upon me to intercede for him on the Day of Resurrection." [Al-Bukhari]

وَعَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤْذِنَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيَتُ بِاللَّهِ رَبِّا، وَبِمُحَمَّدٍ رَسُولاً، وَبِالإِسْلَامِ

دينًا، غُفرَ لَهُ ذَنْبُهُ». رَوَاهُ مُسْلِمٌ .

Sa'd bin Abu Waqqas ﷺ reported: The Prophet ﷺ said, "He who says after the Adhan : 'Ash-hadu an la ilaha illallah Wah-dahu la sharika Lahu; wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu, radhitu Billahi Rabban, wa bi Muhammadi Rasulan, wa bil Islami Dinan [I testify that there is no true god except Allah Alone; He has no partners and that Muhammad (ﷺ) is His slave and Messenger; I am content with Allah as my Rubb , with Muhammad as my Messenger and with Islam as my Deen], his sins will be forgiven." [Muslim]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذْانِ وَالْإِقَامَةِ». رَوَاهُ أَبُو دَاوُدُ وَالْتَّرْمِذِيُّ وَقَالَ: حَدِيثُ حَسْنٌ .

Anas ﷺ reported: The Messenger of Allah ﷺ said: "The supplication made between the Adhan and the Iqamah is never rejected." [Abu Dawud and At-Tirmidhi]

Commentary

These are the remaining hadeeths quoted by the author under the chapter on the Virtues of *Adhan*. Among them is the saying of the Prophet ﷺ: "When you hear the call, repeat what the *Mu'adhdhin* says." And "Whoever says after hearing the call, " O Allah, Lord of this perfect call and of the established prayer, grant Muhammad the wasilah and superiority, and raise him up to a praiseworthy position which you have promised him. For You do not break Your promise." Among them is: "I testify that there Is no true God except Allah Alone, He has not partners and that Muhammad is His Messenger; I am content with Allah as my Lord, with Muhammad as my Messenger and with Islam as my Religion." Among them is: "Supplication between the *Adhan* and the *Iqamah* is never rejected."

As for the first hadeeth, it has been previously discussed that it is

essential for a person to repeat what the *Mu'adhdhin* says whenever he hears the *Adhan*. The exception is when he says: *Hayya alas-salaah, Hayya alal-falaah*, then he should say: *Laa hawla wa laa quwwata illa billah*, as we explained earlier.

As regards the second hadeeth, whoever says this after hearing the call; that is, after the *Mu'ahdhdin* has finished as indicated by the previous hadeeth. When the *Mu'adhdhin* finishes, you should send salaah on the Prophet ﷺ then say, “*Allahumma Rabba hadhihad-dawati-tamaati, was-Salatil-qa'imati, aati muhammadanil-wasilata wal-fadhilata, wab'athu maqwman mahmuda nilladhi wa'adtahu. Innaka Laa tukhli fu al-mi'aad.*” [O Allah, Lord of this perfect call and of the established prayer, grant Muhammad Al-Wasilah and superiority, and raise him up to a praise worthy position which you have promised him. Verily, You do not break Your promise.]

Allahumma Rabba hadhihad-dawati-tammah: It is a call towards Prayer and success; this is the most complete form of calls. *Was-Salati-qa'imah:* that is, the Prayer that will be established. This is because the call is an announcement that the time of prayer has commenced. *Aati Muhammadanil-wasilata wal-fadilah.*” That is, give him *Al-Wasilah*. *Al-Wasilah* is the highest level in paradise, and it is meant for the Prophet ﷺ. “*Wal-Fadilah*” that is, a distinguished and high level above others, may the Peace and Blessings be upon him. Actually, that has happened to him. *Wab'athuhu maqaman mahmudanilladhi wa'adtahu;* Allah has indeed promised him this in His statement:

﴿ وَمِنَ اللَّيلِ فَهَاجَدَ بِهِ تَأْلِفَةً لَكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴾

“And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer -Nawafil) for you (O Muhammad). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection)” (*Al-Isra': 79*).

And from this station of praise and glory is the great intercession on the Day of Resurrection. People will experience anguish and grief

which they would not be able to bear during this great standing. Its period will be fifty thousand years on one plane, a caller will hear them and the eyes will penetrate them. They will be naked, barefooted with their eyes staring. They will have no power of benefit or harm to themselves. A man will flee from his brother, mother, father, friend and children. The sun will be a mile away from them⁽¹⁾. There will be no corner, zigzag, shade, building or any such thing.

So they will seek for someone to intercede on their behalf before Allah. They will go to Adam, then to Nooh, then to Ibrahim, then to Musa, then to Isa until they will reach the Prophet ﷺ and he will stand and proceed to intercede⁽²⁾. In this station, the first and the last (generation) will praise him because the entire mankind is present in this place. When the noble and senior Prophets ﷺ: Ibrahim, Isa, Nooh and Adam, the father of mankind, would give excuse, this noble Prophet ﷺ would stand and proceed to intercede before Allah. At this moment, the first and the last generation will praise him. This is from the station of praise and glory which Allah the Mighty and Sublime – had promised him.

This hadeeth is reported by Al-Bukhari – may Allaah shower blessings on him - till his saying: “Which you have promised him.” However, the addition, “Verily, You do not break Your promise”⁽³⁾, is authentic. It is virtuous for someone to say it because it is authentic and this is the supplication of the believers:

﴿رَبَّنَا وَمَوَلَّنَا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾

“Our Lord! Grant us what you promised unto us through Your Messengers and disgrace us not on the Day of Resurrection for You never break (Your) promise” (Al-Imran: 194).

He, the Mighty and Sublime, does not break promise because of the perfection of His truthfulness and power. The reason for breaking promise may be due to lie or incapability of the promisor. Allah,

¹ Reported by Ahmad in Musnad (5/254)

² Reported by Muslim, the Book of Faith, chapter on the lowest in status among the people of Paradise (193)

³ Reported by al-Bayhaqee in Sunan al-Kubraa (1/410)

the Mighty and Sublime, is the most truthful of speakers and Most Powerful of the powerful. He, Blessed be He and the Most High, promised His Prophet ﷺ in His saying:

﴿عَسَىٰ أَن يَعْلَمَ رَبُّكَ مَقَامًا مَحْمُودًا﴾
((٦٨))

It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)” (Al-Isra’: 79).

Allah - the most High - is truthful in His promise and He is able to implement it.

As for he who says after hearing the call to prayer: “I bear witness that there is none worthy of worship except Allah alone, He has no partners. And I bear witness that Muhammad is His slave and Messenger. I am content with Allah as my Lord, with Muhammad as my Messenger and with Islam as my Religion.” This should be said when the caller to prayer says, “I bear witness that there is none worthy of worship except Allah alone. I bear witness that Muhammad is the Messenger of Allah.” At this moment, you should say, “I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad as my Messenger.”

As for the last hadeeth in this chapter, it encourages supplication between the *Adhan* and the *Iqaamah*; acceptance of such supplication is swift. Therefore, it is important for you to seize this opportunity to supplicate to Allah that He may respond to you.

Chapter 187: the excellence of prayers

The author, may Allah shower blessings on him, said: The chapter on the excellence of Prayers. *As-Salawaat* are well-known acts of worship that begin with the *Takbir* (the saying, *Allahu Akbar*) and end with the *Taslim* (the saying, *Assalamu alaykum warahmatullah*). It is the most important, virtuous and beneficial pillar of Islam after

the two testimonies of faith. It is a link between a person and his Lord.

This is because a person will stand before Allah, the Mighty and Sublime, conversing with Him. He would say:

"All the praise and thanks be to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists). Allah – the most High - will say, "My servant has praised Me." "The Most Gracious, the Most Merciful." Allah will say, "My servant has glorified Me." When he says, "You (alone) we worship and you (alone) we ask for help," Allah will say, "This is between Me and My servant." When he says, "Guide us to the straight path." He says, "This is for My servant and My servant will get what he asked for:" A dialogue and conversation.

Also, all the actions and words entail glorification from the time a person starts by saying: *Allahu Akbar*; that is, Allah is greater than everything in knowledge, authority, honour, glory and any other way. Everything in the seven heavens and seven earths in His Hand are simply comparable to a grain in the hand of one of us. Allah will fold the heavens despite their greatness, He will fold them with His right Hand. Likewise, He will grab the earth despite its enormity like one of us would grab some thing with one of his hands. All the creatures are nothing to Him. *Allah Akbar!*

Then he would converse with Him with His word, then bows down as a form of glorification to Him with his action and exalt Him with his tongue by saying: *Subhaana rabbi Al-Alaa* (Glory be to my Lord, the Most High). Then he rises and prostrates. This rising is a way of separating between the pillar of glorification and pillar of submissiveness. The pillar of glorification is *rukoo'* (bowing) while the pillar of submissiveness is *sujood* (prostration). That is why the Prophet ﷺ said, 'As for *rukoo'*, glorify the Lord in it.' Then he prostrates in submission and humility to Allah. He places his noblest part on the level of his feet which is the lowest part of him. He places his forehead on the ground in submission and humility to Allah then he says, "*Subhanna Rabbiya Al-A'la* (Glory be to my Lord, the Most High)" distancing his Lord from lowliness. A person is in low now, his head is on the ground while he says, "*Subhanna Rabbiya Al-A'la* (Glory

be to my Lord, the Most High).” It is as if he is saying, “Glory be to the One that is free from lowliness, He is High and above everything.”

Salat is a great act of worship, we ask Allah to open our hearts to recognize its worth. What will demonstrate to you its virtues, greatness and Allah’s love for it is this: there is no obligation except that it was legislated for the Prophet ﷺ by way of revelation through an intermediary. The only exception is *Salat*. Allah legislated it for his Messenger directly, He spoke to him, at the highest point mankind could reach. It was made obligatory for him during his noblest night, which is the Night of Ascension. A significant number was made obligatory for him: fifty *Salat* in a day and night because Allah loves it and its reward is great. However, out of Allah’s Kindness, He reduced it until it was lessened from fifty to five daily Prayers. O Allah, to you belong the praise.

The Prayer has noble and great benefits; one of such is what Allah mentioned in the verse with which the author began this chapter:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ (٤٥)

“Verily, As-Salat (the prayer) prevents from *Al-Fahsha* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)”. [Al-Ankabut:45]

Al-Fahsha’ refers to indecent acts such as adultery, homosexuality and similar sins.

Al-Munkar is what is lighter than that.

However, when will *Salat* prevent *al-Fahsha* and *Munkar*? This is when it is established in a perfect way. For this reason, we do not usually see hearts change or hate *al-Fahsha* or *Munkar* or a person becoming better after the Prayer than he was before it. Why don’t we notice this? This is because the *Salat* we usually observe is not that which can prevent us from *al-Fahsha* and *Munkar*. Otherwise the word of Allah is the truth and His promise is true: *Salat* prevents from *al-Fahsha* and *Munkar*.

All intent and inclination to commit sin would vanish once you perform *Salat* provided that it is performed as prescribed by Allah - the Mighty and Sublime. Consequently, it is obligatory for us -we ask Allah for assistance- to attach importance to our Prayer, perfecting its pillars, conditions, its obligatory and recommended aspects in the most desirable manner. This is what prevents *al-Fahsha* and *Munkar*.

Some of the pious predecessors said that a person will only increase in remoteness from Allah if his *Salat* does not prevent him from *al-Fahsha* and *al-Munkar*, we ask Allah for wellbeing. This is because this is not the *Salat* desired from us; the required *Salat* should be in substance. When one of the pious predecessors would commence his Prayer, he would not sense anything and become oblivious of everything except Allah - the Mighty and Sublime.

Urwah bin Zubayr, may Allah shower blessings on him, was one of the famed jurists from the students of the companions. One of his limbs was afflicted with an infection which might spread to affect his entire body system. So the doctors resolved to amputate the affected leg so that the infection would not spread to other body parts. At that time, anesthetics were not known, so he advised them to wait until he begin his *Salat*. They amputated his leg when he was observing the Prayer without him feeling it because his heart was busy with Allah. When the heart is busy, it will never perceive what afflicts the body.

Consider the affairs of the luggage carriers, one of them would injure his hand or leg while carrying goods without sensing it because he is busy. However, he would feel the pain once he completes his task.

It is necessary for one to be with Allah - the Mighty and Sublime - in his *Salat* without his heart wandering, which is usual with most of us. Baseless whisperings and thoughts, bereft of value, would not dominate a person's heart until he begins the Prayer. The Devil would remind him of various matters in order to disrupt his *Salat*.

A person might complete the Prayer without having anything from it. Although he is absolved of its obligation, he did not benefit in any way from it. Umar, may Allah be pleased with him, once mentally planned a troop mobilization during *Salat*. The idle people deduced

from this incident that there is no harm if a person becomes lost in thought during *Salat*. So, he did it and left it. However, troop mobilization or organization is a struggle in the path of Allah, and it is permissible to consider such act during Prayer; hence, we see that Allah legislated *Salatul-Khawf*, the Prayer of Fear, for the Muslims.

Salatul-Khawf involves some actions that cannot be done in other form of Prayers, as it is well known to students of knowledge. Umar, may Allah be pleased with him, arranged his troop during his *Salat* with a present state of mind; his mind was not wandering as he was worshipping Allah, although he carried out a mental plan of troop mobilization while praying.

We ask Allah to make you and us among those whose *Salat* prevent from *Fahsha* and *Munkar*, and accept it from us. Verily, He has power over all things.

Chapter 187: the excellence of as-salat (the prayer)

Hadeeth 1042, 1043, 1044, 1045 and 1046

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؛ قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا» مُتَفَقُّ عَلَيْهِ .

Abu Hurairah reported: I heard the Messenger of Allah saying, “Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?” They replied, “No soiling would left on him.” He said,

"That is the five (obligatory) Salat (prayers). Allah obliterates all sins as a result of performing them." [Al-Bukhari and Muslim]

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الصَّلَاةِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمْرٍ عَلَى بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَاتٍ». رَوَاهُ مُسْلِمٌ .

Jabir reported: The Messenger of Allah said, "The similitude of the five (obligatory) Salat is like a river running at the door of one of you in which he takes a bath five times a day." [Muslim]

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةً قَبْلَهُ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ فَأَنْزَلَ اللَّهُ تَعَالَى: وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَ السَّيِّئَاتِ فَقَالَ الرَّجُلُ: أَلِي هَذَا؟ قَالَ: «إِلَجَمِيعِ أَمْتَي كُلَّهُمْ» مُتَفَقُ عَلَيْهِ .

Ibn Mas'ud reported: A man kissed a woman. So he came to the Messenger of Allah and informed him about it. Then Allah revealed this Ayah : "And perform the Salat , between the two ends of the day and in some hours of the night. Verily, the good deeds efface the evil deeds (i.e., minor sins)." (11:114) The man asked the Messenger of Allah whether this applies to him only. The Messenger of Allah said, "It applies to all of my Ummah." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَارَةً لِمَا بَيْنَهُنَّ، مَا لَمْ تُغَشَ الْكَبَائِرُ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah reported: The Messenger of Allah said, "The five (daily) Salat (prayers) and the Friday (prayer) to the Friday

(prayer) expiate whatever (minor sins) may be committed in between, so long as major sins are avoided.” [Muslim]

وَعَنْ عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ امْرٍ إِلَّا مُسْلِمٌ تَحْضُرُهُ صَلَاةً مَكْتُوبَةً فَيُحْسِنُ وُضُوءَهَا، وَخُشُوعَهَا، وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ تُؤْتَ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ». رَوَاهُ مُسْلِمٌ .

‘Uthman bin ‘Affan ﷺ reported: I heard Messenger of Allah ﷺ saying, “When the time for a prescribed Salat is due and a Muslim performs its Wudu’ and its acts of bowing and prostration properly, this Salat will be an expiation for his past sins, so long as he does not commit major sins, and this applies for ever.” [Muslim]

Commentary

These are some of the hadeeths discussing the virtues of *Salat*. The Prophet ﷺ equated the Prayers to a big flowing river; would there be any dirt on a person who takes his bath in it five times a day? None of his dirt would remain. Thus are the five obligatory prayers; Allah – the most High – wipes away sins with them until a person will become pure and free from sins. However, as earlier stated, this is with regards to the Prayer that a person perfects with a conscious heart and feeling of conversing with Allah, the Blessed and most High. Hence, this great reward will be achieved if the *Salat* is completed as required, which is Allah cleaning off sins with it.

Similarly, among the virtues of five daily obligatory Prayers is that they, and *Jumu'ah* prayer, expiate whatever (sin) is in between them as long as the major sins are avoided; hence, the five daily obligatory Prayers eliminate minor sins. Deception in dealings, for example, is one of the major sins because the Prophet ﷺ dissociated himself from whoever engages in it; he ﷺ said: “Whoever deceives us is not one

of us.”⁽¹⁾ Therefore, a swindler who performs the five daily obligatory prayers would not be absolved of his deceit because it is one of the major sins.

Another case in point is a prevaricator who makes false statement under oath to sell goods. He would say, ‘By Allah, I bought it for such and such’ or ‘By Allah, it is such and such product’ whereas he a liar; this is also one of the major sins as stated by the Prophet ﷺ: “There are three persons, Allah will not speak to on the Day of Resurrection nor purify nor look at them and for them is a great punishment: *al-Mannaan*, *al-Musbil* and the one who sells his goods with false oath.”⁽²⁾

Similarly, it is one of the major sins for a person to lower his garment below the ankle out of arrogance; his Prayers would not relieve him of this sin. In fact, it is still a major sin if his leaving it to go below his ankle is free from arrogance; hence, he will not achieve forgiveness through his *Salat* in such situation.

Another major sin is backbiting. If a person only backbites another person between the *Fajr* prayer and the *Zuhr* prayer, for instance, the *Zuhr* prayer will not atone for this act, even if it is only once, because it is one of the major sins.

Backbiting is what the masses called *As-Sabaabah*; that is, to mention about your brother what he dislikes. The Prophet ﷺ was asked about backbiting and he replied, “Mentioning about your brother what he dislikes.” The enquirer asked again: “What if my brother possesses the stated characters? He replied, “If he possesses what you said, you have backbitten him, but you have slandered him if he does not possess it.”⁽³⁾

The sin of backbiting varies due to its different effects and consequences. For example, backbiting the scholars is worse than backbiting the masses and backbiting the leaders is severer than

1 Reported by Muslim, the Book of faith, chapter on the statement of the Prophet, ‘Whoever deceives us is not one of us’ (102).

2 Al-Bukhaari (7212), Muslim (106)

3 Reported by Muslim, the Book of kindness, relationship management and etiquettes, chapter on the prohibition of backbiting (2089)

backbiting their subordinates. Based on this, we know that these magazines being circulated these days among the populace are embodiment of backbiting, and distributing them is one of the major sins. Moreover, one is committing a great sin with it because it requires that the readers abhor or hate the subjects of such publication and rebel against them. It will also bring about jealousy of the hearts and manifestation of troubles and chaos.

Therefore, backbiting the leaders is one of the greatest forms of the sin. The one who publishes or pictures it, and spreads it is a sinner who engages in a major sin. The sin of everyone affected by it will be placed on him, we ask Allah for safety and wellbeing. Undoubtedly, these are forms of backbiting: “**Mentioning about your brother what he dislikes.**”

Then what are the sources of these publications? Who affirmed the authenticity of these statements? As a result, some of these publications are complete pack of lies. We have witnessed such lies and falsities, which are usually a blend of spurious allegations and calumny, refuge is with Allah.

Secondly, what is the result of publishing these papers? Do they resolve the concerns? Do people desist from what they have been described with in these publications? Never! It only worsens the matter. Thus, we hold that spreading such publications that backbite people in authority is one of the major sins.

Such publisher, photographer or proprietor who distributes them among the populace is a sinner for what they contain of backbiting. This is because the theme of backbiting is “**Mentioning about your brother what he dislikes**”; this is indisputably a case of saying about your brother what he dislikes. Then great chaos will ensue due to this act unlike if he had backbitten one of the masses, which would have affected only his personality. Backbiting the leader harms his personality and threatens public security because it brings about mistrust and dislike of the leaders.

So we warn against publishing these papers and hold that whoever plays a part in publishing or distributing them is a sinner who engages

in one of the major sins. If we are certain that such action would lead to rectification, the matter might have been lighter. However, the issues are not remedied and it only increase friction and aversion for the leaders and continuous evil.

We ask Allah, the Mighty and Sublime, to recompense whoever attempts to publish them appropriately. Verily, He has power over all things.

May the Peace and Blessings of Allah be upon our Prophet ﷺ, his household and companions.

Chapter 188: excellence of the morning (fajr) and ‘asr prayers

Hadeeth 1047 and 1048

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى الْبَرْدِيْنَ دَخَلَ الْجَنَّةَ». مُتَفَقُ عَلَيْهِ .

Abu Musa ؓ reported: Messenger of Allah ﷺ said, “He who The observes Al-Bardain (i.e., Fajr and ‘Asr prayers) will enter Jannah .” [Al-Bukhari and Muslim]

وَعَنْ أَبِي رُهَيْرِ عُمَارَةَ بْنِ رُوَيْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَنْ يَلْجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ . رَوَاهُ مُسْلِمٌ .

Abu Zuhair ‘Umarah Ruwaibah ؓ reported: I heard the Messenger of Allah ﷺ saying: “He who performs Salat (prayers) before the rising of the sun and before its setting, will not enter the Hell.” [Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on excellence of the *Subh* and '*Asr* Prayers. These two Prayers have some distinct merits which others lack.

As regards the *Fajr* prayer, Allah the Most High and Glorified said:

﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى عَسْقَ الْأَيَلِ وَقُرْمَانَ الْفَجْرِ إِنَّ قُرْمَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴾



"Perform As-Salat (*iqamat-as-Salat*) from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Asr* , *Maghrib*, and '*Isha*' prayers), and recite the Qur'an in the early dawn (i.e. the morning prayer). Verily, the recitation of Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)." (*Al-Isra'*: 78)

Allah and His angels witness it. This is a great merit. It is also distinct as its timing is separated from the other obligatory prayers. The last half of the night separates it from *Isha* Prayer while the first half of the day separates it from *Zuhr* Prayer. This is because the time of *Isha* ends by middle of the night and it does not extend to the appearance of the *Fajr*. The duration of *Isha*' Prayer ends once the night is halved, and this period is not the time of any obligatory Prayer until dawn. However, it is a period for *Tahajjud* Prayers for whom Allah - the Mighty and Sublime – has made it easy. Then, the period between the rising of the sun and its descent from the zenith is also not a time for obligatory Prayers. However, voluntary Prayers such as *Duha* and similar Prayers may be observed. Hence, it holds the distinction of being separated from other Prayer times.

As for '*Asr* Prayer, it has the merit of being the middle Prayer. That the '*Asr* Prayer is the middle prayer is supported by text of hadeeth from the Prophet ﷺ⁽¹⁾.

¹ Reported by al-Bukharee, the Book of Jihad and movement, chapter on Supplicating for defeats and earthquakes for the disbelievers (2931); and Muslim, the Book of Mosques and places of Prayer, chapter on evidence of those who said that the

Likewise, it is distinct because Allah, the Most High, validated its virtues by alluding to it specifically after a general mention; He says:



“Guard strictly (five obligatory) As-salawat (the prayers)” this is general, *“Especially the middle Salat”*. (*Al-Baqarah: 238*) that is, the ‘Asr Prayer.

Thus, He mentioned it specially due to its merits.

There are some of the shared virtues of both ‘Asr and *Fajr* Prayers, some of which the author, may Allah shower His Blessings on him, narrated in this chapter.

Firstly, whoever observes the *Bardayn* will enter Paradise. *Al-Bardayn* refers to the *Fajr* and the ‘Asr Prayers. This is because *Fajr* comes during the coolest part of the night, its last period, while ‘Asr Prayer comes around the coolest part of the day, its later period. Hence, the Prophet ﷺ said: “Whoever observes *al-Baradayn* will enter Paradise.”

Secondly, the Prophet ﷺ similarly stated that whoever prays before sunrise and sunset will not enter Hell-fire; that is, the *Fajr* Prayer and the ‘Asr Prayer.

The first information affirmed entrance into Paradise while the second negated entering Hell-fire. This is similar to the statement of Allah, the Most High:



“And whoever is removed away from the fire and admitted to paradise, he indeed is successful” (*Al-Imran: 185*).

We ask Allah, the most High, to make you and us among those who guard the Prayers, especially the middle prayer. And we ask Him to save us from the Hell-fire and admit us into Paradise. Verily, He has power over all things.

middle prayer is Asr prayer (627).

Hadeeth 1049, 1050, 1051 and 1052

وَعَنْ جُنْدِبِ بْنِ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذَمَّةِ اللَّهِ فَإِنْظُرْ يَا ابْنَ آدَمَ، لَا يَطْلُبَنَّ اللَّهُ مِنْ ذَمَّتِهِ شَيْءٌ». رَوَاهُ مُسْلِمٌ .

Jundub bin Sufyan ﷺ reported: The Messenger of Allah ﷺ said, “He who offers the dawn (Fajr) prayers will come under the Protection of Allah. O son of Adam! Beware, lest Allah should call you to account in any respect from (for withdrawing) His Protection.” [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَتَعَاقَبُونَ فِيهِمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَجُنُودُنَّ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيهِمْ، فَيَسْأَلُهُمُ اللَّهُ - وَهُوَ أَعْلَمُ بِهِمْ - كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلِّوْنَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلِّوْنَ». مُتَفَقُ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ and by day, and they all assemble at the dawn (Fajr) and the afternoon (Asr) prayers. Those who have spent the night with you, ascend to the heaven and their Rubb , Who knows better about them, asks: ‘In what condition did you leave My slaves?’ They reply: ‘We left them while they were performing Salat and we went to them while they were performing Salat .’ [Al-Bukhari and Muslim]

وَعَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ

هذا القمر، لا تضامون في رؤيتها، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس، وقبل غروبها فافعلوا». متفق عليه .

Jarir bin 'Abdullah Al-Bajali reported: We were sitting with the Messenger of Allah when he looked at the full moon and observed, "You will see your Rubb in the Hereafter as you see this moon having no difficulty in seeing it. So try your best to perform the prayers before the rising of the sun and that before its setting." [Al-Bukhari and Muslim]

وَعَنْ بُرِيَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبَطَ عَمَلُهُ». رَوَاهُ الْبُخَارِيُّ .

Buraidah reported: The Messenger of Allah said, "He who misses the 'Asr Salat (deliberately), his deeds will be rendered null and void." [Al-Bukhari]

Commentary

These hadeeths are elucidating on the virtues of *Fajr* and '*Asr* Prayers. One of them is the statement of the Prophet ﷺ: "Whoever observes the *Fajr* prayer is under the protection of Allah, the Mighty and Sublime." that is, under His security and care, "so do not disobey Allah concerning His protection with anything." That is, do not do an evil action and demand protection from Allah, the Most High. This is evidence that *Fajr* Prayer can be assumed to be the key to the day's Prayers; rather, to all the activities of the day. It is comparable to a covenant between Allah and the slave that the latter would uphold obedience to his Lord, compliance with His dictates and abstinence from His prohibitions.

Among the virtues of the *Fajr* and the '*Asr* Prayers are:

Allah, the Glorified and Exalted, assigns various angels to the slaves, they visit us in succession and guard us according to His command,

the Mighty and Sublime. They assemble during the *Fajr* and the *'Asr* Prayers. Then those who had spent the night with us would ascend to Allah who will inquire from them though He, Glorified be He and Exalted, knows better: "*How did you leave My servants?*" He will ask them this in order to show the nobility of the servants and extol their virtues. It is not concealed from Allah, the Most High, since He knows the secret and that which is yet more hidden.

However, in order to showcase their merits, He would inquire from the angels, "*How do you leave My servants?*" They will reply: "We came to them while they were praying and we left them while they were praying." This is because they arrive during the first part of the night and the first part of the day, so they change guard at the periods of *Fajr* Prayer and *'Asr* Prayer: a party will be descending while another party will be ascending. Allah restricted the time of their descent and ascent to the periods of these two Prayers due to their virtues. This is because *'Asr* Prayer is the middle prayer while *Fajr* Prayer is the witnessed prayer.

Another virtue of *'Asr* Prayer and *Fajr* Prayer is reported by Jareer bin Abdullah al-Bajalee, may Allah be pleased with him. He narrated that they were with the Prophet ﷺ once when he ﷺ looked at the moon on a full moon night and said: "Surely, you will see your Lord as you are seeing the moon." That is, the believers will see Him in Paradise on the Day of Resurrection as they see the moon on a clear night.

This does not mean that Allah is similar to the moon. There is nothing like Him; rather, He is the Greatest and the Sublime. The Prophet ﷺ said in an authentic hadeeth: 'His veil is light. Were He to unveil it, the luminosity of His Face would destroy whatever His sight falls on from His creation'⁽¹⁾ However, the Prophet ﷺ intended comparison is the ease of beholding both; that is, we will see our Lord just as we see the moon on clear night in reality. There is no comparison in the subjects. We shall see our Lord - the Mighty and Sublime - as we see this moon, actual seeing with the eyes, and the essence is not to liken Him to the moon.

¹ Reported by Muslim, the Book of faith, chapter on his ﷺ statement, 'Verily, Allah does not sleep' (263)

You should know that the most pleasant of favors and sweetest of bounties for the people of Paradise - I ask Allah to count you and I among them- is looking at the Face of Allah; nothing is comparable to it. Hence, Allah said:

﴿٢٦﴾ لِلَّذِينَ أَحْسَنُوا الْخَيْرَ وَزِيَادَةً

“For those who have done good is the best (reward, i.e. paradise) and even more” (Yunus: 26).

The Prophet ﷺ explained it, that is “even more”, as looking at the Face of Allah.

The Prophet ﷺ said as soon as he stated that we shall see our Lord as we see this moon on a full moon night: “So if you are able not to neglect the prayer before sunrise and after sunset, then do.” What is intended from his saying: “If you are able not to neglect the Prayer” is observing them perfectly and in congregation. “So if you are able not to neglect the prayer before sunrise and after sunset, then do.” This is evidence that guarding the *Fajr* and *'Asr* Prayers is one of the means of glancing at the Face of Allah, the Most High; what a great value and an abundant earning. Guard both *Fajr* and *'Asr* Prayers, you will look at the face of Allah, the Mighty and Sublime, on the Day of Resurrection in the Gardens of bliss.

Thus, he ﷺ said: “So if you are able not to neglect the prayer before sunrise and after sunset, then do.”

Also, one of the specific virtues of *'Asr* Prayer is that whoever abandons it has wasted his deeds. This is because it is outstanding. So if you leave it, your deeds become voided. Some scholars inferred from this that whoever abandons *'Asr* Prayer has disbelieved because nothing renders actions null and void except apostasy as Allah stated:

﴿٨٨﴾ وَلَا يَأْتُوكُمْ بِالْحِيطَانِ مَا كَانُوا يَعْمَلُونَ

“But if they had joined in worships others with Allah, all that they used to do would have been of no benefit to them.” (Al-

An'am: 88) Allah also said:

﴿ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنِ دِينِهِ فَيَمْتُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حِيطَنٌ أَعْمَلُهُمْ فِي
الَّذِينَا وَالآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَلِيلُوك ﴾

“And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in the life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.” (Al-Baqarah: 217)

Specifically on 'Asr Prayer, some scholars opined that whoever abandons it has become a disbeliever. Similarly, whoever abandons the remaining Prayers, in their entirety, has become a disbeliever. This opinion is not far from the truth because acts of disbelief and apostasy, refuge is with Allah, lead to nullification of deeds. There is evidence of the great status of this Prayer- 'Asr - in this. Hence, Allah singled out guarding it among all other Prayers, He said:

﴿ حَفِظُوا عَلَى الصَّلَاةِ وَالصَّلَاةُ أَلْوَسْطَنِي وَقُوْمُوا لِلَّهِ قَنِيْتَنِ ﴾

“Guard strictly (five obligatory) as-salawaat (the prayers) especially the middle Salat” (Al-Baqarah: 238) that is, 'Asr Prayer. “And stand before Allah with obedience (and do not speak to other during the Salat)”.

Chapter 189: the excellence of proceeding towards the mosque walking

Hadeeth 1053, 1054, 1055 and 1056

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ غَدَ إِلَى الْمَسْجِدِ
أَوْ رَاحَ، أَعَدَ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلًا كُلَّمَا غَدَ أَوْ رَاحَ». مُتَفَقُ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “He who goes to the mosque in the morning or in the evening, Allah prepares for him a place in Jannah whenever he goes to the mosque in the morning and returns from it in the evening.” [Al-Bukhari and Muslim]

وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ مَضَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ؛ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ، كَانَتْ خُطُواتُهُ، إِحْدَاهَا تَحْكُمُ خَطِيئَةً، وَالْأُخْرَى تَرْفَعُ دَرَجَةً» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Prophet ﷺ said, “He who purifies (performs Wudu’) himself in his house and then walks to one of the houses of Allah (mosque) for performing an obligatory Salat , one step of his will wipe out his sins and another step will elevate his rank (in Jannah).” [Muslim]

وَعَنْ أَبِي بنَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ لَا أَعْلَمُ أَحَدًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَتْ لَا تُخْطِئُ صَلَاةً! فَقِيلَ لَهُ: لَوْ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظُّلُمَاءِ وَفِي الرَّمَضَاءِ قَالَ: مَا يَسْرُنِي أَنَّ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلُّهُ» رَوَاهُ مُسْلِمٌ .

Ubayy bin Ka'b ﷺ reported: There was a man of the Ansar whose house was the farthest from the mosque. As far as I know, he never missed Salat (in congregation). It was said to him: “If you buy a donkey, you may ride upon it in the dark nights and in the hot days.” He said: “I do not like that my house should be situated close to the mosque. I desire that my walking towards the mosque and returning home be recorded to my credit.” Upon this

the Messenger of Allah ﷺ said, “Allah has gathered all (rewards) for you.” [Muslim]

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا قُرْبَ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ لَهُمْ: «بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ؟! قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ، فَقَالَ: «بَنِي سَلِمَةَ دِيَارُكُمْ تُكْتَبُ آثَارُكُمْ، دِيَارُكُمْ تُكْتَبُ آثَارُكُمْ» فَقَالُوا: مَا يُسْرِرُنَا أَنَّا كُنَّا تَحْوَلُنَا. رَوَاهُ مُسْلِمٌ، وَرَوَى الْبُخَارِيُّ مَعْنَاهُ مِنْ رِوَايَةِ أَنَسٍ.

Jabir ﷺ reported: There were some plots of land lying vacant around the mosque. The people of Banu Salamah decided to move to this land and come nearer to the mosque. The Messenger of Allah ﷺ heard about it and said to them, “I have heard that you intend to move near the mosque.” They said: “Yes, O Messenger of Allah! We have decided to do that.” Thereupon the Messenger of Allah ﷺ said, “O Banu Salamah! Stay in your houses, because your footprints (when you come to the mosque) will be recorded.” He said this twice. They said: “We would not have liked it, had we moved near the mosque.” [Muslim]

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشِيًّا، فَأَبْعَدُهُمْ، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِيمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنْامُ». مُتَفَقُ عَلَيْهِ .

Abu Musa ﷺ reported: The Messenger of Allah ﷺ said, “The person who will receive the highest reward for Salat (prayer) is the one who comes to perform it in the mosque from the farthest distance. And he

who waits for Salat to perform it with the Imam (in congregation) will have a greater reward than the one who observes it alone and then goes to sleep.”[Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: Chapter on excellence of walking to the mosque; that is, in order to observe Prayer. There could be different reason for walking to the mosque. For example, it might be to attend a class, recite the Qur'an, rectify something there or other reasons. However, the focus of this chapter is he who comes to the mosque in order to observe Prayer. In the hadeeth of Aboo Hurayrah, the Prophet ﷺ said: “He who goes to the mosque in the morning or in the evening, Allah prepares for him a place in the paradise whenever he goes to the mosque in the morning and in the evening.” *Ghada* means going in the morning while *Raah* means going later in the day when the sun has passed the meridian. A place will be recorded for him whenever he goes in the morning or evening. We- and praises be to Allah- go to the mosque in the morning and in the evening five times daily.

Therefore, a place will be written for him in Paradise, which is an entertainment in Paradise, whenever he goes in the morning and in the evening. This is one of the virtues of walking to the mosque.

Another merit is that if a person purifies himself (i.e. performs ablution) in his house and goes to the mosque just to observe *Salat*, the hadeeth cited by the author here states that he would not take a step except that Allah would raise him in rank and wipe out his sins with the second step.

However, another hadeeth stated that “No step he takes, except that Allah will elevate him with it and wipe away his sin with it.” So, he will earn an elevation in rank and expiation of sin with each step provided he performed the ablution perfectly in his house then went to the mosque for the Prayer only. Allah will elevate his rank and wipe away his sin. This is a great bounty from Allah, the Mighty and Sublime.

One of the benefits of this is that it is good for one to walk to and from the mosque. This is the best. The evidence for this is the story of one of the *Ansar* whose house was far. So it was said to him, ‘You should buy that which you could ride in the dark and when it is very hot’ but he rejected stating that he seeks reward from Allah with his step while going and returning.

Hence, the Prophet ﷺ said, “Allah has recorded all that for you.” This indicate that walking to the mosque on foot is better than going by ride because the reward of each step will be recorded for him. However, there is no harm to go with a car if one has an excuse. A single complete turn of the car’s wheel is considered as one step. When it rotates, the part touching the ground would go up such that the other part touches the ground. This is comparable to raising the foot from the ground then dropping it again, hence a revolution of the wheel is considered as a step.

So when a person has an excuse there is no harm in going with a car, each revolution of the wheel will count as a step. This is also one of the virtues of walking to the mosque: Allah, the Most High, would record his steps whenever he goes and returns from the mosque.

Another evidence that shows the excellence of walking to the mosque, even if it is far, is the hadeeth of Jabir regarding *Banu Salamah* clan. A space became vacant around the mosque, so they wanted to move there in order to be closer to the mosque. The development reached the Prophet ﷺ who asked them about it and they affirmed it. So, he ﷺ said: “O *Bani Salamah*! Keep to your homes; your footprints will be recorded. Keep to your homes, your footprints will be recorded”. That is, remain in your present abode and do not move closer because your every footstep will be recorded. This demonstrates that whenever a person’s house is farther from the mosque, the reward will be more. This is because he ﷺ said, “Your footprints will be recorded.”

However, this does not mean that a person should desire to reside far from the mosque. But if the easy alternative is for him to stay in a far place, his house or his clan’s residential district, then his footprints

will be recorded for him. This indicates the virtues of walking to the mosque. And the Favours of Allah is ample and His good is abundant, He rewards a little action with an abundant reward.

We ask Allah for His great Favour.

Hadeeth 1057, 1058, 1059 and 1060

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشَى، فَأَبْعَدُهُمْ، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّىٰ يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ متفقٌ عَلَيْهِ .

Abu Musa ﷺ reported: The Messenger of Allah ﷺ said, “The person who will receive the highest reward for Salat (prayer) is the one who comes to perform it in the mosque from the farthest distance. And he who waits for Salat to perform it with the Imam (in congregation) will have a greater reward than the one who observes it alone and then goes to sleep.” [Al-Bukhari and Muslim]

وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَشِّرُوا الْمَشَائِنَ فِي الظُّلْمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِ يَوْمَ الْقِيَامَةِ» رَوَاهُ أَبُو دَاوُدُ، وَالْتَّرْمِذِيُّ .

Buraibah ﷺ reported: The Messenger of Allah ﷺ said, “Convey glad tidings to those who walk to the mosque in the darkness. For they will be given full light on the Day of Resurrection.” [At-Tirmidhi and Abu Dawud]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أَدْلُكُمْ عَلَى

مَا يَمْحُوا اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلِى يَا رَسُولَ اللَّهِ! قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَأَنْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ؛ فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ» رَوَاهُ مُسْلِمٌ وَقَوْلُهُ: إِسْبَاغُ الْوُضُوءِ، أَيْ: اسْتِيعَابُ أَعْصَائِهِ بِالْغَسْلِ وَالْمَسْحِ. مَعَ اسْتِيفَاءِ آدَابِهِ وَمَكَمَلَاتِهِ، وَ«عَلَى» بِمَعْنَى «مَعِ». وَالْمَكَارِهِ جَمْعُ مَكْرَهٍ، وَهُوَ الْمَشَقَةُ.

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “Shall I not tell you something by which Allah effaces the sins and elevates the ranks (in Jannah).” The Companions said: “Yes (please tell us), O Messenger of Allah.” He said, “Performing the Wudu’ properly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next Salat (prayer) after observing a Salat ; and that is Ar-Ribat , and that is Ar-Ribat .” [Muslim]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ فَا شَهَدُوا لَهُ بِالْإِيمَانِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ» الآية: [التوبه: ٨] رَوَاهُ التَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Sa‘id Al-Khudri ﷺ reported: The Messenger of Allah ﷺ said, “When you see a man frequenting the mosque, testify that he is a believer because Allah says: ‘Allah’s mosques are visited only by those who believe in Allah and the Last Day.’” [At-Tirmidhi]

Commentary

These are the remaining hadeeths about the excellence of walking to the mosque.

The author mentioned in the first hadeeth that the Prophet ﷺ said, “The greatest of people in reward in *Salat* is the one that walks farthest to it.” As previously stated, this is because if a person purifies himself in his house, then goes to the mosque with no other intention but the Prayer, Allah will elevate him in rank and wipe away a sin with every footprint. In addition, the angels will continue to pray for him as long as he remains in his place of prayer.

So if your house is far from the mosque and this does not prevent you from attending congregational prayer, you will have greater reward than the person living close to the mosque. This is because the neighbour of the mosque does not have any excuse as it is easier for him to reach the mosque. A person living far from the mosque may have an excuse due to the distance, but he endured that to go to the mosque and pray with the congregation. Thus, this is better.

Then he ﷺ mentioned that the one who waits in the mosque until he observes the Prayer with the Imam is better than the one who prays alone and left to sleep. This is concerning the *Isha* Prayer. It is legislated to delay the *Isha* Prayer until a third of the night. Once, the Prophet ﷺ prayed *Isha'* Prayer when most part of the night has passed, he ﷺ said: “This is its time, if not that I fear difficulty for my Ummah.”

As for the one who prays alone and left for bed because it will be difficult for him to wait for congregational prayer because it was delayed, we would advise him that waiting to pray with the congregation is better for him. But if this is the usual practice of the Imam, then it is not permissible for a person to pray individually then go to bed. This is because congregational Prayer is obligatory so much that the Prophet ﷺ said, “I have thought of given orders for the Prayer to be established, then instruct someone to lead people in prayer, then go to the ones who were absent from the congregation and burn their houses down upon them.”⁽¹⁾

Then he mentioned the hadeeth reported by at-Tirmidhee. He ﷺ said, “Give glad tidings of full light on the Day of Resurrection to

¹ Reported by al-Bukharee, the Book of Adhan, chapter on the excellence of *Isha* Prayer in congregation and severe warning against missing it (1040).

those who walk in the darkness to the mosque.” This hadeeth is weak but there is no doubt that the one who walks to the mosque during dark days will attain reward that is akin to this form of action; that is, as he endured darkness to go to the mosque, hence light will be decreed for him on the Day of Resurrection.

Weaker than this hadeeth is the following one: “When you see a person frequenting the mosque, bear witness to his faith” for Allah says:

﴿إِنَّمَا يَعْمَلُ مَسِيْدِ اللَّهِ مِنْ مَأْمَنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَإِذَا
الزَّكَوَةَ وَلَمْ يَخْشَ إِلَّا اللَّهُ﴾ ﴿١٨﴾

“The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat (iqamah-as-Salat), and give Zakat and fear none but Allah.” (Tawbah: 18).

This is also a weak hadeeth, attributing it to the Messenger of Allah ﷺ is not right. The previously mentioned clear and authentic hadeeths are enough concerning the virtues of walking to the mosque.

We ask Allah to enrich you and us with sincerity of action and conformity to what pleases Him.

Allah alone grants success.

Chapter 190: the excellence of waiting for the prayer

Hadeeth 1061, 1062 and 1063

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْسِسُهُ، لَا يَمْنَعُهُ أَنْ يَنْقُلِبَ إِلَى أَهْلِهِ إِلَّا

الصلوة» متفق عليه .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "Everyone among you will be deemed to be occupied in Salat (prayer) constantly so long as Salat (the prayer) detains him (from worldly concerns), and nothing prevents him from returning to his family but Salat." [Al-Bukhari and Muslim]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "The angels supplicate in favour of one of you so long as he remains in the place where he has performed Salat (prayer) in a state of Wudu'. They (the angels) say: 'O Allah! Forgive him, O Allah! Have mercy on him.'" [Al-Bukhari]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَرَ لَيْلَةً صَلَاتُ الْعِشَاءِ إِلَى شَطْرِ الظَّلَلِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ بَعْدَمَا صَلَّى فَقَالَ: «صَلَّى النَّاسُ وَرَقَدُوا وَلَمْ تَرَالُوا فِي صَلَاةٍ مُنْذُ انتَظَرْتُمُوهَا». رَوَاهُ الْبُخَارِيُّ .

Anas ﷺ reported: Once the Messenger of Allah ﷺ delayed the night prayer ('Isha') till midnight. He ﷺ turned to us after Salat (prayer) and said, "The people slept after performing their Salat , but you who waited, will be accounted as engaged in Salat throughout the period of your waiting." [Al-Bukhari]

Commentary

These hadeeths explain the virtues of waiting for the Prayer,

regardless of whether it was after the prior Prayer or a person proceeds to the mosque early in order to wait for the Prayer. The Prophet ﷺ explained in these hadeeths that a person is considered to be observing Prayer as long as he is awaiting the Prayer. He ﷺ also explained that the angels pray for him so long he remains in his place of prayer, where he observed his Prayer, and his ablution does not become invalidated. The angels would say, “O Allah, bless him, O Allah forgive him, O Allah have mercy on him.”

His saying, “*Maa lam yuhdith*: it is said that it means so long he does not introduce innovation in Islam; that is, he does not commit or convey sin. It is also said that it means as long as he does not nullify his ablution. This is because if he does something that nullifies his ablution, it also nullifies the Salat and he is prevented from being in *Salat*. Notwithstanding, it contains evidence for the virtues of waiting for another Prayer after a Prayer, and the virtues of waiting for a Prayer even if it is not after a Prayer. It can be deduced from this that it is good for one to go to the mosque early.

Then he (may Allah shower His Blessings on him) mentioned an event when the Prophet ﷺ delayed the *Isha* Prayer until the middle of the night. That is, he ﷺ did not finish it until midnight while the companions waited for the Prophet ﷺ. So when he finished his Salat he said, “People have prayed and slept. You will continue to be in Salat so long as you are waiting for the Salat.” This was from the time of *Isha'* Prayer until midnight. That is, the companions, who waited for the Prophet ﷺ to pray, would be considered to be observing Prayer while awaiting the Prayer. This hadeeth is evidence that it is better to delay the *Isha'* Prayer except if it would cause hardship to the populace or some of them. In such situation, it would be better to observe it early.

Essentially, in the absence of hardship, it is better to delay it. Accordingly, it is better for a travelling band or a group of people in a place with no established congregational prayer to delay the Prayer until almost midnight. This is because the Prophet ﷺ said: “This is its time, were it not that it will cause hardship for my Ummah.”

The Prophet ﷺ would hasten to observe *Isha* Prayer when he sees them assemble (in the mosque) for it. Otherwise, he would delay it when they tarry.

Only Allah grants success.

Chapter 191: the excellence of performing prayers in congregation

Hadeeth 1064 and 1065

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِ» بِسَبْعٍ وَعَشْرِينَ دَرَجَةً». مُتَفَقُ عَلَيْهِ .

Ibn ‘Umar reported: The Messenger of Allah ﷺ said, “Salat in congregation is twenty-seven times more meritorious than a Salat performed individually.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تُضَعَّفُ عَلَى صَلَاةِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعَشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطِّتْ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزِلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ، مَا لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ صَلَّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انتَظَرَ الصَّلَاةَ» مُتَفَقُ عَلَيْهِ. وهذا لفظ البخاري .

Abu Hurairah reported: The Messenger of Allah ﷺ said, “A man’s Salat in congregation is twenty-five times more rewarding than his Salat at home or in his shop, and that is because when he

performs his Wudu' properly and proceeds towards the mosque with the purpose of performing Salat in congregation, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it, till he enters the mosque. When he is performing Salat, the angels continue to invoke Blessings of Allah on him as long as he is in his place of worship in a state of Wudu'. They say: 'O Allah! Have mercy on him! O Allah! Forgive him.' He is deemed to be engaged in Salat as long as he waits for it." [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower His Blessings on him, said: The chapter on excellence of congregational Prayer; he intended the virtue of praying with the congregation.

The scholars are in agreement that congregational prayer is among the best acts of worship and most honourable acts of obedience. However, they differ whether it is recommended, obligatory or a condition for the validity of the Prayer. These are the three opinions:

The first opinion is that it is recommended; a person would be rewarded for performing it but there is no sin on him if he forsakes it.

The second opinion is that it is obligatory for a person to pray in congregation; hence, he will be sinning for not observing the Prayer with the congregation but his Prayer will be valid.

The third opinion is that congregation is a condition for the validity of a Prayer; that is, his Prayer is void if he does not observe it with the congregation and it will not be accepted from him.

This last is the opinion of Shaykhul-Islam Ibn Taymiyyah, may Allah shower His Blessings on him, and one of the reports from Imam Ahmad, may Allah shower blessings on him. It stated that if a person prays alone without a legitimate excuse, his Prayer will not be accepted, being similar to the one who observed the Prayer without ablution. They justified this by stating that the congregational Prayer is obligatory and a principle specified that the Prayer of one who

abandons an obligatory aspect of Prayer is invalid.

However, the weightiest opinion is that it is obligatory, and a person is sinful for leaving it although his Prayer will be accepted if he prays alone. So it is not a condition for the validity of Prayer.

What points to this is the hadeeth of Abdullah bin Umar, may Allah be pleased with him and his father, that the Prophet ﷺ said, “Congregational Prayer is twenty-seven times more meritorious than Prayer performed individually.” The point of reference is that the comparison would not be valid if praying individually as no reward. However, one who does not pray in congregation is sinning.

As for the hadeeth of Aboo Hurayrah, the Prophet ﷺ explained that the congregational Prayer is superior to a man’s Prayer in his house or shop; it is twenty-five degrees better. The two hadeeths are not contradictory; rather, the increment will be taken because the bounty of Allah is immense. Then he ﷺ explained this: “And that is because when he performs ablution in his house, and completes the ablution, then he comes out of his house and proceeds to the mosque with the purpose of performing Salat, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it.”

One step has two benefits: He will be raised in degree with it and a sin will be expiated with it.

So when he observes the Prayer, which implies entering the mosque and praying, the angels will continue to pray for him as long as he is in his place of Prayer. They would say, “O Allah, forgive him, O Allah have mercy on him” as long as his ablution does not become invalidated. And he is deemed to be engaged in Salat as long as he waits for it.” This is a great reward and huge bounty.

It is not proper for an intelligent believing man to be negligent of it. If you were told that you will earn one hundred for selling your goods in your town but you will earn one hundred and ten if you travel to a particular town to sell them, you will make the journey in order to gain the additional ten percent profit. It will not be difficult for you to make the trip.

Many people, refuge is with Allah, are deprived of good. Although you see them close to the mosque, they abandon this huge bounty and great profit. One compared with twenty-seven multiples, he would still fail to go to the mosque, we ask Allah for wellbeing.

Notwithstanding the meagerness and transience of this worldly profit, he strives for it and attaches great importance to it. All the worldly bounties will either leave you or you leave them, it is a must; this world does not hold everlasting grace and it is not a place of eternal stay.

However, the bounty of hereafter is interminable; irrespective of that, you will see some people negligent of it without attaching any importance to it. Indeed, Allah, the Most High, bestows His Grace to whomever He wishes.

We ask Allah, the Most High, to aid you and us in His remembrance, His acknowledgement and perfecting His worship.

Hadeeth 1066, 1067 and 1068

وعَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى، فَقَالَ: يَا رَسُولَ اللَّهِ! لَيْسَ لِي قَائِدٌ يَقُوْدِنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولُ اللَّهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّي فِي بَيْتِهِ؛ فَرَأَخَصَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ فَقَالَ لَهُ: «هَلْ تَسْمَعُ النِّدَاءِ بِالصَّلَاةِ؟» قَالَ: نَعَمْ، قَالَ: «فَأَرْجِبْ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: A blind man came to the Messenger of Allah ﷺ and said: "O Messenger of Allah! I have no one to guide me to the mosque." He, therefore, sought his permission to perform Salat (prayer) in his house. He (ﷺ) granted him permission. When the man turned away, he called him back, and said, "Do you hear the Adhan (call to prayer)?" He replied in the affirmative. The Messenger of Allah ﷺ then directed him to respond to it. [Muslim]

وَعَنْ عَبْدِ اللَّهِ - وَقَيْلٌ: عَمْرُو ابْنِ قَيْسٍ الْمَعْرُوفُ بْنِ أُمِّ مَكْتُومِ
الْمُؤَذِّنِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِ
وَالسَّبَاعِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسْمَعُ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى
الْفَلَاحِ؛ فَحَيَّهُلَا». رَوَاهُ أَبُو دَاوُدٍ بِإِسْنَادٍ حَسَنٍ. وَمَعْنَى «حَيَّهُلَا»: تَعَالَ.

'Abdullah bin Umm Maktum, the Mu'adhdhin ﷺ reported: I said to the Messenger of Allah ﷺ: "There are many poisonous insects and wild beasts in Al-Madinah, and I am blind. Please grant me permission to perform Salat at home." He enquired whether he could hear the call: Hayya 'alas-Salah; Hayya 'alal-Falah (Come to the prayer, come to the salvation). When he replied in affirmative, the Messenger of Allah ﷺ directed him to come (to mosque) for prayer." [Abu Dawud]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي
بِيَدِهِ! لَقَدْ هَمَمْتُ أَنْ أَمْرَ بِحَطَبٍ فَيُحْتَطَبَ، ثُمَّ أَمْرَ بِالصَّلَاةِ فَيُؤَذَّنَ
لَهَا، ثُمَّ أَمْرَ رَجُلًا فَيَقُولُ النَّاسَ، ثُمَّ أُخَالِفَ إِلَيْ رِجَالٍ فَأُخَرِقَ عَلَيْهِمْ
بُيوْتَهُمْ» متفقٌ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be collected, then for proclaiming the Adhan for Salat . Then I would appoint an Imam to lead Salat, and then go to the houses of those who do not come to perform Salat in congregation, and set fire to their houses on them." [Al-Bukhari and Muslim]

Commentary

These three hadeeths explain the obligation of congregational prayer, and that it should be in the mosque.

One of them is the hadeeth of Aboo Hurayrah, the last hadeeth, that the Prophet ﷺ swore –and he is truthful and reverent without swearing- that he considered instructing that the Prayer be established and appointing someone to lead the people. Thereafter, he would go to the people who were not present for the Prayer with firewood and burn down their houses on them.

This shows the compulsion of attending congregational Prayers because the Prophet ﷺ would not have worried about it this much but because it involves abandoning an obligatory matter. He did not inform people of it except to warn them against abandoning it or disregarding it. Otherwise, there would not have been any benefit in informing them.

The fact that he considered punishing them in this manner shows the status of congregational Prayer, and that it is an important matter. It is reported with a weak chain of narration that he ﷺ said: “**Were it not that women and children are in the houses.**”⁽¹⁾ However, this is weak. But it is sufficient that he thought of it and he informed his Ummah.

Then, who is congregational prayer obligatory for? It is obligatory for one who is able to attend it and hears the *Adhan*; that is, anyone who hears the *Adhan* and has the ability must attend the congregational prayer. A man once sought the legal opinion of the Prophet ﷺ; he said: ‘O Messenger of Allah, I am a blind man with no guide to lead me to the mosque’; he wanted the Prophet ﷺ to grant him a concession, which he ﷺ readily approved. When he turned to leave, he ﷺ called him and asked: “Do you hear the call to prayer?” He replied, ‘Yes’. He ﷺ said, “Then respond.”

This proves the obligation of congregational prayer on the blind and that blindness is not an excuse for abandoning congregational prayer. This also indicates that it must be in a mosque, and the intent is not only to pray in congregation.

Likewise, it shows that what is essential is hearing the call to prayer. However, the intent is hearing the call to prayer naturally without the aid of speakers which can amplify voice to a far distance. The normal

¹ Reported by Ahmad (2/367)

call, if there is no hindrance to hearing the voice, is that which makes attendance at congregational Prayers obligatory.

In addition, it demonstrates that it is not correct for someone outside the mosque to follow those in the mosque even if that is conceivable. For instance, a person who resides within the vicinity of the mosque where he hears the *Takbirs* of the Imam. Then, he tells his son, for example, that both of them should observe the Prayer with the congregation from their house. This is not correct. It is compulsory to be present at the place where the congregational prayer is being held except if the mosque is filled up and people extend to the streets. The ones outside the mosque should follow the mosque in joining the rows; otherwise, the Prayer of the one outside will be invalid without joining the rows. He must attend even if he hears each of the *Takbirs*.

Someone may ask about a sick person who is unable to attend but he can hear the call to prayer through a speaker following the Imam. We respond that he should not pray with the Imam, and he is excused for leaving the congregational prayer. If he usually observes Prayers with the congregation, he will be rewarded for whatever he used to do when he was healthy. This is based on the statement of the Prophet ﷺ: “Whoever is ill or travels, whatever he used to do when he was healthy and a residence would be written for him.”⁽¹⁾ Allah knows best.

Hadeeth 1069

وَعَنْ ابْنِ مُسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ تَعَالَى غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هُؤُلَاءِ الصَّلَوَاتِ، حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَّةَ الْهُدَى، وَإِنَّهُ مِنْ سُنَّةِ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلَّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَّلْتُمْ، وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا

¹ Reported by al-Bukharee, the Book of Jihad, chapter on the traveller earning rewards similar to what he does as a resident. (2774)

إِلَّا مَنَافِقُ مَعْلُومُ النَّفَاقِ، وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ، يُهَادَى بَيْنَ الرَّجُلَيْنِ
حَتَّى يُقَامَ فِي الصَّفَّ. رَوَاهُ مُسْلِمٌ .

Ibn Mas'ud reported: He who likes to meet Allah tomorrow (i.e., on the Day of Requital) as a Muslim, should take care and observe the Salat when the Adhan is announced for them. Allah has expounded to your Prophet ﷺ the ways of right guidance, and these (the prayers) are part of the right guidance. If you have to perform Salat in your houses, as this man who stays away (from the mosque) and performs Salat in his house, you will abandon the Sunnah (practice) of your Prophet, and the departure from the Sunnah of your Prophet will lead you astray. I have seen the time when no one stayed behind except a well-known hypocrite. I also saw that a man was brought swaying (on account of weakness) between two men till he was set up in a row (in the mosque). [Muslim]

Commentary

The author, may Allah shower His Blessings on him, mentioned this report from Abdullah bin Mas'ud, may Allah be pleased with him, under the chapter on the excellence of congregational Prayers. It seems like a product of the Prophetic niche; that is, the statement of the Messenger in its eloquence, fineness and collocation. He, may Allah be pleased with him, said: “Whoever loves to meet Allah as a Muslim should guard these Prayers whenever the call to prayer is made” Everyone loves to meet Allah, the Glorified and Exalted, as a Muslim, turning back to Him and believing in Him. Hence, each person should safeguard his Prayers, the five daily Prayers, whenever the call is made for them. This should be in the place where the call is made, these are the mosques, because of the obligation of congregational Prayer being in the mosque.

So it is required of anyone who has the ability, among the set of people with obligation to pray in congregation, men, to pray in

the mosque. Then he (may Allah be pleased with him) mentioned that Allah, the Glorified and Exalted, has prescribed the paths of guidance for the Prophet ﷺ. Everything that the Prophet ﷺ came with is guidance and light that Allah legislated for him. “And they” that is, the five daily prayers, “are among the paths of guidance”. He has spoken the truth, may Allah be pleased with him; the five daily prayers are the greatest path of guidance after the two testimonies of faith. This is because Prayer is the most important pillar of Islam after the testimonies of faith.

Then he said, “If you pray in your homes just as this man stayed in his house to pray, then you have abandoned the Sunnah of your Prophet ﷺ, and if you abandon the Sunnah of your Prophet ﷺ, then you will go astray”. That is, if each person were to pray in his house like this person who stayed away, we would have abandoned the Sunnah, the mosques would be dormant and people would be separated from one another. They will not know each other nor love one another.

This great manifestation of Islamic religion will not be attained if each person prays in his house. However, from the mercy of Allah and His wisdom, He legislated for the slaves to pray in congregation. You will meet your brother five times daily, exchanging pleasantries and observing the Prayer behind one Imam. It is a great favour and one of the supreme connecting forces of brotherhood and source of affection and love.

Then he says, “We have seen a time when none stays away from them” that is, these five daily prayers in the mosque “expect a hypocrite.” Hypocrites are many especially when Islam is dominant and strong as it is impossible for anyone to exhibit his state of Disbelief. As a result, hypocrisy did not manifest or become pronounced during his ﷺ time until the Muslims’ victory at the Battle of Badr in the second year of the Hijrah. Thereafter, hypocrisy became manifest as the disbelievers were jittery, so they began professing Islam. They would go to the Messenger ﷺ saying, “We bear witness that indeed you are the Messenger of Allah.” So Allah says:

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولٌ وَاللَّهُ يَشْهُدُ إِنَّ الظَّنِيفِينَ لَكَذِبُوكَ

“Allah knows that you indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.” (Al-Munafiqun: 1) that is, they did not say it sincerely. Rather;

﴿ يَقُولُونَ إِنَّا لَا يَسْمَعُونَ فِي قُلُوبِهِمْ ﴾

“They say with their tongues what is not in their hearts.” (Al-Fath: 11).

He (may Allah be pleased with him) said, “None stays away from them except a hypocrite.” Why does the hypocrite stay away? This is because a hypocrite does not hope for reward nor believe in reckoning, hence he is not bothered. Accordingly, the Messenger ﷺ said, “The most burdensome Prayer to the hypocrites are *Isha* and *Fajr* Prayers”. This is because his absence would not be noticed if he stays away. During the era of the Prophet ﷺ, electricity and artificial lighting were nonexistent, an absconder could not have been discovered.

Also, *Isha* and *Fajr* Prayers are observed during the time of rest and sleep making them difficult for the hypocrites, hence they would not attend it. If they had known what they contain (of blessing and reward), they would have come crawling. Then he, may Allah be pleased with him, stated that a man will be brought supported by two men until he stood in the row; that is, two men would hold him because of his state of weakness. He is a sick man who is incapable of walking alone, so they would walk with him guardedly until he ends up in the row and prays with the congregation, may Allah be pleased with all of them.

With these actions and the like, they ruled the east and west of this world. When Islamic Ummah became lax and hearts became divided, it descended to what you see today: a humiliated nation of a billion men. Notwithstanding the numbers, they occupy the most abysmal position among nations because they are divided. Indeed, some of them are always warring and consider one another more dangerous than a Jew or Christian, refuge is with Allaah. This is because they are always at loggerhead, and disunited.

However, it was impossible for anyone to stay away from the congregational Prayers during the era of the Messenger ﷺ even if he is sick. Rather, he would come supported by two men until he stands in the row. If we had adhered to the path of the companions, may Allah be pleased with them, we would have become a mighty and eminent nation, which every nation will fear, flatter and love.

We ask Allah to return our religious glory and honour to us. Verily, He has power over all things.

Hadeeth 1070

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقْعُمُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ. فَعَلَيْكُمْ بِالْجَمَاعَةِ؛ فَإِنَّمَا يَأْكُلُ الذِّئْبُ مِنَ الْغَنِيمِ الْقَاصِيَةَ»
رَوَاهُ أَبُو دَاوُدُ. بِإِسْنَادٍ حَسَنٍ.

Abud-Darda' رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, "If three men in a village or in the desert, make no arrangement for Salat in congregation, Satan must have certainly overcome them. So observe Salat in congregation, for the wolf eats up a solitary sheep that stays far from the flock." [Abu Dawud]

Commentary

The author, may Allah shower blessings on him, reported this Hadeeth under the Chapter on the excellence of congregational prayer on the authority of Aboo Darda (may Allaah be pleased with him). He narrated that the Prophet ﷺ said: "There would not be three people in a town or desert who do not observe the Prayer except that the Devil would overpower them." The meaning of this is that if there are three persons in a town or desert who do not observe the congregational Prayer or Friday prayer, "the Devil would overpower them." This

shows that it is not permissible to abandon the congregational prayer.

Although, this hadeeth shows the impermissibility if there are three or more individuals, there are other hadeeths indicating that congregational Prayer is obligatory if there are ‘two or more’.

As for the Friday prayer, it is not obligatory except there are three or more people, and not in a desert. It is not obligatory for villagers and travelers journeying on land, but it is required in cities and towns, the least number being three persons.

If it is asked: How can there be only three persons in a town or city? The response is that this is possible if majority of the inhabitants of this city, for instance, are travelers who came to study. This is found today in some communities in some foreign lands. There may be only three natives while the rest are travelers who came to study. The Friday prayer is mandatory on these people because there are three natives.

As for the inhabitants of the desert, the Friday prayer is not obligatory for them because it can only hold in towns and cities. For this reason, villagers who reside around Madinah during the time of the Prophet ﷺ would not observe the Friday Prayer.

In his saying, “So you must observe the Congregational prayer because a wolf devours a solitary sheep,” is evidence that it is not good for the Muslims to be divided and disunited, and it is obligatory for them to be unified. And drifting away from the congregation is a means of destruction because the Prophet ﷺ likened it to a solitary sheep, the wolf would devour it and it would be destroyed.

So also is he who differs from the congregation in his opinion, he is alone and believes that the texts support his view. Whenever a person notices that his understanding of the texts is contrary to the opinion of the majority, it is obligatory for him to reflect on it. It is not possible for the majority to get the wrong idea while you are right.

Thus, when Hudhayfah told Ibn Mas'ud, may Allah be pleased with them, that people are observing the *I'tikaf* in Basra whereas the Messenger ﷺ said: “There is no *I'tikaf* except in three mosques:

Masjid al-Haram, the Prophet's mosque, and al-Aqsa.”⁽¹⁾ He replied, ‘Perhaps they remembered while you have forgotten.’ Ibn Masood considered Hudhayfah to have erred. This is because the Muslims are almost in total agreement that *I'tikaf* is valid in every mosque. If the hadeeth of Hudhayfah (may Allaah be pleased with him) were to be authentic, its import would have been that there is no complete *I'tikaf* except in these three mosques. Otherwise, it is not possible for Allah to address the Islamic Ummah in the Noble Qur'an saying:

﴿وَلَا تُبْشِّرُوهُنَّ وَأَنْتُمْ عَكْفُونَ فِي الْمَسْجِدِ﴾

“And do not have sexual intercourse with them (your wives) while you are in I'tikaf.” (l-Baqarah: 187) Then we say that there is no *I'tikaf* except in three mosques which one percent of Muslims do not attend. This is contrary to eloquence and good style of expression.

However, some people love odd matters, they love to be mentioned; a popular adage is ‘A dissenter is usually well known’. This is because if he deviates, dissents and brings that which is contrary to the evidence and the majority view, he will become famous this way. The Prophet ﷺ likened the one who stays away from the congregation to a stray sleep, which will be devoured by a wolf.

CHAPTER 192: ENCOURAGEMENT OF ATTENDING ISHA' AND FAJR PRAYERS IN CONGREGATION

Hadeeth 1071, 1072 and 1073

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ:
 «مَنْ صَلَّى الْعِشَاءَ فِي جَمَائِعٍ، فَكَانَ مَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى
 الصُّبْحَ فِي جَمَائِعٍ، فَكَانَ مَا صَلَّى اللَّيْلَ كُلَّهُ» رَوَاهُ مُسْلِمٌ .

‘Uthman bin ‘Affan ﷺ reported: I heard the Messenger of Allah ﷺ

¹ Check Mu'tasir al-Mukhtasar (1/153), al-Mu'jam al-Kabeer (9/302), Mu'jam Shuyookh Abee Bakr (3/721) and Siyar A'lam an-Nubala (15/81).

saying: “One who performs ‘Isha’ prayer in congregation, is as if he has performed Salat for half of the night. And one who performs the Fajr prayer in congregation, is as if he has performed Salat the whole night.” [Muslim] The narration of At-Tirmidhi says: ‘Uthman bin Affan رضي الله عنه narrated that he had heard the Messenger of Allah ﷺ saying: “He who attends ‘Isha’ in congregation, is as if he has performed Salat for half of the night; and he who attends ‘Isha’ and Fajr prayers in congregation, is as if he has performed Salat for the whole night.”

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «وَلَوْ يَعْلَمُونَ مَا فِي الْعَתَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبُّوا» متفقٌ عَلَيْهِ .
وَقَدْ سَبَقَ بَطْوَلَهُ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “If they knew the merits of Salat after nightfall (‘Isha’) and the morning (Fajr) Salat , they would come to them even if they had to crawl to do so.” [Al-Bukhari and Muslim] This is part of a long Hadith which has already been mentioned. See Hadith No. 1033.

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ: «لَيْسَ صَلَاةً أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنْ صَلَاةِ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبُّوا». متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “No Salat is more burdensome to the hypocrites than the Fajr (dawn) prayer and the ‘Isha’ (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so.” [Al-Bukhari and Muslim]

Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said:

The Chapter on the virtues of the *Isha'* and *Fajr* Prayers; that is, in congregation. He specified these two Prayers due to the abundant reward that they both hold. In the hadeeth of Uthman bin Affan, may Allah be pleased with him: “One who performs *Isha'* Prayer and *Fajr* Prayer in congregation is as if he has performed Prayer for the whole night.” That is, as if he prayed all through the night, *Isha'* Prayer represents half of the night while *Fajr* Prayer represents the other half. This is a great virtue.

Although you are on your bed, it would akin to observing Prayer throughout the entire night if you observe both *Isha'* and *Fajr* Prayers in congregation. As reported by Aboo Hurayrah, the Prophet ﷺ said: “If they knew how much (blessing and reward) there is in *al-Atamah* and *Fajr* Prayers, they would come to them even if they had to crawl.” *Al-Atamah* is *Isha'* Prayer and the *Fajr* Prayer is well known. They would come to them crawling on the ground as a child would crawl if they knew what they contained of blessing and rewards; this is due to the great reward they both hold.

Similarly, the subsequent hadeeth, the hadeeth of Aboo Hurayrah (may Allah be pleased with him), also detailed that. It stated that the most burdensome Prayers on the hypocrites are the *Isha'* and *Fajr* Prayers. This is because the hypocrites pray to show off and to be seen but both Prayers are observed in the dark, hence they would not be noticed. They come to these Prayers with aversion although they gladly go for *Zuhr*, *'Asr* and *Maghrib* Prayers because people will notice them.

Hence, they show off to the people without remembering Allah but a little; however, there is no show off in *Isha'* and *Fajr* Prayers because these are periods of darkness.

During the era of the Prophet ﷺ, electricity and artificial lighting were nonexistent, so nobody would notice their absence. Hence, attending *Isha'* and *Fajr* Prayers will be burdensome for them due to the absence of show off. This is one perspective.

In another perspective, the periods of *Isha'* and *Fajr* Prayers are times of rest and sleep. During the time of the Prophet ﷺ, people do

not stay awake as people do today, they would sleep early after the completion of *Isha'* Prayer and wake up at dawn. There are some of them whom Allah blessed with praying during the night and some of them would only wake up for *Fajr* Prayer.

Both of them (i.e. *Isha* and *Fajr*) are difficult for the hypocrites, hence it is necessary for one to be devoted to them. However, *Isha'* Prayer is not superior to *'Asr* Prayer, which is the most virtuous. Hence, the *Fajr* Prayer becomes a twin of *'Asr* prayer and a twin of *Isha'* prayer in different ways.

It is a twin of *'Asr* prayer as previously stated that “Whoever observes *al-Baradain* will enter Paradise.” He ﷺ said: “Surely, you will see your Lord as you can easily see the full moon. So if you are able not to neglect the prayer before sunrise- that is, *Fajr* Prayer- and after sunset- that is, *'Asr* Prayer- then do.”

Likewise, *Fajr* and *Isha* Prayers are twins; if one observes both of them in congregation, it would be as if one has observed Prayer all through the night. Equally, “if people knew how much (blessing and reward) there is in *Isha* and *Fajr*, they would come to them even if they had to crawl.”

Therefore, O my brother, be devoted to these Prayers and safeguard them. Allah, the Mighty and Sublime, said:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ ٢ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ ٣ مَغْرُضُونَ ٤ وَالَّذِينَ هُمْ لِزِكْرِهِ فَعُلُونَ ٥ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَفُظُونَ ٦ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٧ فَمَنِ ابْتَغَى ٨ وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ٩ وَالَّذِينَ هُرُّ لِأَمْنَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ١٠ وَالَّذِينَ هُرُّ عَلَىٰ صَلَوةِهِمْ يُحَافَظُونَ ١١ أُولَئِكَ هُمُ الْوَرُثُونَ ١٢ الَّذِينَ يَرِثُونَ ١٣ الْفِرَدَوْسُ هُمْ فِيهَا خَالِدُونَ ١٤ ﴾

“Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness. And those who

turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakat. And those who guard their chastity (i.e. private parts, from illegal sexual acts) Except from their wives or (the slaves) that their right hand possess, - for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors; Those who are faithfully true to their Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts) and to their covenants; And those who strictly guard their (five compulsory congregational) Salawat (prayers) (at their fixed stated hours). These are indeed the inheritors who shall inherit the Firdaus (paradise). They shall dwell therein forever.” (Al-Muminun: 1-11)

Allah mentioned Prayer as the first and the last praiseworthy attribute. He, the Most High, said in Suratul-Ma’arij:

﴿ إِنَّ الْإِنْسَنَ خُلِقَ هَلُوقًا ﴾ ٢١ ﴿ إِذَا مَسَّهُ الشَّرُّ جُرُوعًا ﴾ ٢٢ ﴿ وَإِذَا مَسَّهُ الْخَيْرُ سَوْعًا ﴾ ٢٣ ﴿ إِلَّا ﴾
 ﴿ الْمُصَلِّيَنَ ﴾ ٢٤ ﴿ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴾ ٢٥ ﴿

“Verily, man (disbeliever) was created very impatient; irritable (discontented) when evil touches him; and niggardly when good touches him. Except those who are devoted to Salat (prayers). Those who remain constant in their Salat (prayer).” (Al-Ma’arij 19-23).

And in the last praiseworthy attributes, He said:

﴿ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴾ ٢٦

“And those who guard their Salat (prayer) well. (Al-Ma’arij: 34).

In this light, it is known that Prayer is the greatest action after the two testimonies of faith: to testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah.

May Allah count us among those who observe Prayer, give Zakat and those who carry out the obligations of Allah – the Mighty and Sublime - and abstain from His prohibitions.

Chapter 193: the command to persevere in the prescribed prayers and the strongest prohibition and severe warning against abandoning them

Hadeeth 1074

وَعَنْ ابْنِ مسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيْ أَعْمَالٍ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا» قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «بِرُّ الْوَالِدِينَ» قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «الْجِهادُ فِي سَبِيلِ اللَّهِ» مُتَفَقُ عَلَيْهِ .

Ibn Mas'ud ﷺ reported: I asked the Messenger of Allah ﷺ: "Which act is the best?" He said, "As-Salat at their fixed times." I asked, "What next?" He said, "Being dutiful to parents." I asked, "What next?" He said, "Striving (Jihad) in the way of Allah." [Al-Bukhari and Muslim]

Commentary

The author, may Allaah shower Blessings on him, mentioned this hadeeth under the chapter on the command to persevere in the prescribed prayers and the strongest prohibition and severe warning against abandoning them.

Allah, the Mighty and Sublime, has made the five Prayers obligatory for His servants every day and night. This is based on His statement, Blessed be He and Exalted, when the Prophet ﷺ pleaded with Him to lighten them for the servants. He said, "They are five and they are fifty."⁽¹⁾ That is, they are five in deed but fifty on the scale.

¹ Al-Bukharee: Book of Prayer, chapter on how the Prayer was legislated during al-Israa (336); and Muslim: Book of Faith, chapter on al-Israa of the Messenger of

A man asked the Prophet ﷺ about Islam, which included the Prayers, so he ﷺ mentioned the five obligatory prayers to him. The man asked, “Am I obligated to pray any other ones? He replied, ‘No, except you want to observe supererogatory prayer.’ Likewise, when he ﷺ sent Mu’adh to Yemen, he said, “Inform them that Allah has made five prayers obligatory upon them every day and night.”

Allah has commanded that they should be guarded strictly; He said:

﴿ حَفِظُوا عَلَى الصَّلَاةِ وَالصَّلَاةُ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَدِيرِينَ ﴾

“Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer – “Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].” (Al-Baqarah: 238).

He mentioned it specifically due to its merits and virtues. ‘The middle prayer’ refers to the ‘Asr Prayer. The Prophet ﷺ, who is the most knowledgeable being regarding the Book of Allah and His intent, interpreted it as such, and no other opinion supersedes his opinion ﷺ. Allah said:

﴿ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَأَتُوا الزَّكُورَةَ فَلْخُلُّ أَرْكَوْسِيَّا مُهُمْ ﴾

“But if they repent and perform As-Salat (iqamat-as-Salat) and give Zakat, then leave their way free” (Taubah: 5).

I wish the author had brought the other verse:

﴿ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَأَتُوا الزَّكُورَةَ فَإِنَّهُمْ فِي الَّذِينَ ﴾

“But if they repent, perform As-Salat (iqamat-as-Salat) and give Zakat then they are your brethren in religion.” (Taubah: 11). This is because this verse indicates that whoever does not observe Prayer is a disbeliever.

Then he mentioned the hadeeth of Ibn Masood, may Allah have mercy on him, in which he asked the Prophet ﷺ about the most

beloved actions to Allah. He replied, “Observing the Prayers at their fixed times” that is, the legislated desired time. If hastening that particular *Salat* is desired, then it is more appropriate to hasten it. And if it is one of the Prayers which are preferred to be delayed, then it is better to delay it.

It is better to observe the five daily Prayers early except the *Isha* prayer, which is better delayed as long as it does not bring about difficulty on the people, and *Zuhr* Prayer during hot weather, which is better delayed in order to bring ease and relief to people. As for the *Fajr*, *'Asr* and *Maghrib* Prayers, it is better to hasten them at all times. However, some scholars, may Allah have mercy on them, explained that the desired promptness is for a person to stand up after hearing the call to Prayer, perform ablution and prepare for the Prayer. That is, it does not imply observing Prayer once the *Adhan* is pronounced, but the important point is to prepare for it at its earliest time.

Then, Ibn Mas'ood (may Allah be pleased with him) asked, ‘What next?’ He replied, “Being dutiful to parents.” That is, kindness to them in word, deed, wealth, status, service and any other way. He asked, ‘What next?’ He replied, “Striving (jihad) in the way of Allah.” Ibn Mas'ood said, “Had I requested for more he would have added.” He said that based on his understanding of the situation.

There is evidence in this hadeeth affirming the attribute of love for Allah, the Mighty and Sublime; that He loves actions just as He loves those who perform the actions; and that there is variance in His love, Blessed be He and Exalted: some things are more beloved to Him than others.

It also indicates that dutifulness to parents is superior to Jihad in the path of Allah: if the obligatory state of dutifulness to parents is considered with the obligatory right of Jihad, and if the meritorious right of the former is compared with the meritorious right of the latter. For example, if the parents do not have anyone to take care of them or serve them and they are in need of the child, it is obligatory for him to stay behind and not to go for Jihad. However, if there is someone to cater for them and serve them, so his staying behind

is only recommended, then Jihad, if he is needed, is better for him. Otherwise, kindness to parents is superior.

The explanation of the hadeeth of Ibn Umar shall follow Allah willing. Allah knows best.

As regards the *Fajr* Prayer, it is known that the timing in the hands of people today is at least five minutes earlier than the normal timing. Some brothers went to the desert and found out that the difference between the timing in the hands of people and the appearance of *Fajr* is about twenty minutes. So this is a dangerous issue. Consequently, it is not good for one to hasten to observe the *Fajr* prayer; rather, one should delay it for twenty minutes or twenty-five minutes to be certain that it is time for *Fajr*.

Hadeeth 1075

وَعَنْ أَبْنَى عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنْيَ الْإِسْلَامِ عَلَى خَمْسٍ: شَهادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ؛ وَإِيتَاءِ الزَّكَةِ، وَحَجَّ الْبَيْتِ، وَصُومُ رَمَضَانَ» متفقٌ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: The Messenger of Allah ﷺ said, “Islam is based on five (pillars): testifying that there is no true god except Allah and that Muhammad (ﷺ) is His slave and Messenger; performing of Salat (Iqamat-as-Salat) ; the payment of Zakat ; performing Hajj (pilgrimage) to the House [of Allah (Ka‘bah)]; and Saum (fasting) during the month of Ramadan.” [Al-Bukhari and Muslim]

Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, mentioned in the chapter on virtues of the five obligatory Prayers and strongest prohibition and severe warning against abandoning them, what Ibn Umar, may Allah be pleased with him and his father,

reported. He narrated that the Prophet ﷺ said, “Islam is built upon five (pillars): to testify that there is no true god except Allah,” this is one. “To observe the Prayers,” this is the second. “To give Zakat,” this is the third. “To perform pilgrimage,” this is the fourth. “And to fast in the month of Ramadan.” this is the fifth. This is how Ibn Umar, may Allah be pleased with him and his father, reported it. In another version, fasting preceded the pilgrimage.

Based on the first version, Al-Bukharee put up the arrangement of his book, *As-Saheeh*, by starting with pilgrimage before fasting. However, most of the hadeeths mention fasting before pilgrimage.

His saying: “Islam is built on” that is, he likened Islam to a palace with five pillars, upon which it was built. It is well known that pillars are the foundation of a building, so a building will collapse and fail if the pillars collapse. And if it is built without a pillar, it becomes a weak structure. However, Islam is a strong and enduring building which Allah has legislated for His servants. He said:

﴿أَلَيْوَمْ أَكَلَتْ لَكُمْ دِينُكُمْ وَأَنْعَثْتُ عَلَيْكُمْ نِعْمَةً وَرَضِيَتْ لَكُمُ الْإِسْلَامُ دِيَنًا﴾

“This day, I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.” (Al-Maidah: 3).

These five pillars have been explained while explaining his saying: “To testify that there is no true God except Allah and Muhammad is the Messenger of Allah.”

This means to testify by confessing with your tongue, and believing with your heart that none deserved to be worshipped except Allah, and everything being worshipped beside Allah is baseless. There are some people worshipping sun while others worship the moon. There are those who are worshipping the stars, and there are those worshipping trees, cow and women’s private parts. Different nations.

However, who is the true Lord? This is Allah. So I testify that there is no true God except Allah, I am confessing this with my tongue, believing in my heart that none deserves to be worshipped except

Allah. This is what the Sharee'ah and intellect dictate. This is because the One that deserves worship is the Creator of the creature. Who created the creature? Allah, the Mighty and Sublime! Allah, the Blessed and Exalted said:

﴿١٥﴾ أَمْ خُلِقُوا مِنْ عَيْرِ سَقَاءٍ أَمْ هُمُ الْخَلِقُونَ

“Were they created by nothing? Or were they themselves the Creators?” (At-Tur :35)

He - the Most High, said:

﴿٥٨﴾ أَفَرَبِّيْتُمْ مَا تُنْتَهُونَ ﴿٥٩﴾ أَمْ أَنْشَأْتُمْ خَلْقَوْنَهُ أَمْ نَحْنُ الْخَلِقُونَ

“Then tell me (about) the (human) semen that you emit. Is it you who create it (i.e. make this semen into a perfect human being), or are we the Creator? (Al-Wqi'ah: 58-59).

If the entire creatures assemble together to create a single fetus, they will not be able to create it. Rather, Allah, the Mighty and Sublime, said,

﴿٧٣﴾ يَأَيُّهَا النَّاسُ ضَرِبَ مَثَلٌ فَاسْتَعِوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُكْرًا وَلَوْ أَجْتَمَعُوا لَهُ وَإِنْ يَسْأَلُوهُمُ الْذُكْرُ بِشَيْءٍ لَا يَسْتَقِدُوهُ مِنْهُ ضَعْفُ الْطَّالِبِ

﴿٧٤﴾ وَالْمَطْلُوبُ

“O mankind! A similitude has been coined, so listen to it carefully.” Allah draw up a similitude for us and ordered us to listen to it. “Verily those on who you called beside Allah.” All those you called besides Allah, “Cannot create (even a fly, even they combine together for that purpose” (Al-Hajj: 73).

Subhanallah! Everything being worshipped, irrespective of their different classes, cannot create a fly even if they come together for that purpose. Even if all the things worshipped with the exception of Allah form a syndicate to create a fly, they will not be able to do it. This is concerning ability.

In the Sharee'ah, Allah - the Blessed and Exalted, said:

﴿ قُلْ لَّئِنْ أَجْتَمَعَتِ الْإِنْسَانُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنَ لَا يَأْتُونَ بِمِثْلِهِ ﴾ ﴿٨٨﴾

“Say: “If the mankind and jinn were together to produce the like of this Qur'an, they could not produce the like thereof, (Isra': 88). Thus, no one is able to produce the like of the word of Allah nor able to create the like of His creature.

﴿ وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ﴾ ﴿٤٥﴾

“And if you ask them: who has created the heaven and the earth” they will certainly say: “Allah”. (Luqman: 25)

﴿ وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَإِنَّ بَوْفَكُونَ ﴾ ﴿٤٧﴾

“And if you ask them who created them, they will surely say: “Allah.” (Az-Zukhruf: 87)

He – the most High - said:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْنَ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُنْجِحُ الْحَيَّ مِنَ الْمَيِّتِ ﴾

﴿ وَمُنْجِحُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدِيرُ الْأَمْرَ فَسَيَقُولُنَّ اللَّهُ ﴾ ﴿٢١﴾

“Say (O Muhammad): “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allah”. (Yunus: 31).

Hence, this Lord, who is described with these attributes, is the One that deserves to be worshipped. Does something that is being managed deserve worship? The sun is being controlled.

﴿ وَالشَّمْسُ تَجْرِي لِسْتَقْرِيرًا لَهَا ذَلِكَ تَقْدِيرُ الرَّبِّ الْعَظِيمِ ﴾ ﴿٢٣﴾

“And the sun runs on its fixed course for a term (appointed). That is the decree of All-Mighty, the All-Knowing (Yasin: 38).

Does it deserve to be worshipped? Does the moon deserve to be worshipped? Does the star deserve to be worshipped? No

one deserves to be worshipped. All of these are creatures and subservient to His Lordship.

Ibrahim, may the Peace of Allah be upon him, disputed with his people. When the night came upon him and it became dark he saw stars, which some people worship, he said, ‘This is my lord.’ Why did Ibrahim say that? This is to establish the evidence against them, hence he said, ‘This is my lord.’ And as usual, the star set and he said, ‘I do not like those that set’. This is because the Lord does not conceal Himself from His servant. But this has disappeared.

When he saw the moon rising up –which is superior to the stars in lustre- he said, ‘This is my lord.’ This is because there are those that worship the moon. When it set, he said,

﴿لَئِنْ لَمْ يَهْدِنِي رَبِّي لَا كُوَّنْتَ مِنَ الْقَوْمِ الضَّالِّينَ ﴾
٧٧

“Unless my Lord guides me, I shall surely be among the people who went astray.” (Al-An'am: 77).

This is worse than the first. Then he said, “I like not those that set”. If I worship this, then I am astray. He considered something far greater, the sun, which is also an object of their worship. When he saw the sun rising, he said, this is my lord. Can a lord be hidden from its creatures? Never! So when it set, he pronounced the Oneness of Allah. When he saw the sun rising up, he said: “This is my Lord. This is greater.” But when it set, he said:

﴿فَلَمَّا رَأَ الشَّمْسَ بِإِغْرَةِ هَذَا أَكَبَرَ فَلَمَّا أَفْلَتَ قَالَ يَنْعُوذُ إِنِّي بِرَبِّي هُوَ مَنَّا ﴾

﴿إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنْ ﴾
٧٨

﴿الْمُشْرِكِينَ ﴾
٧٩

“O my people! I am indeed free from all that you join as partners (in worship with Allah). “Verily, I have turned my face towards Him Who created the heavens and the earth Hanifa, (Islamic Monotheism, i.e. worshipping none but Allah Alone), and I am not Al-Mushrikun” (Al-An'am: 78-79)

Therefore, none deserves to be worshipped except Allah and every other object of worship is falsehood. My brethren, the interesting part is that these idols, which are being worshipped, will be gathered together and made fuel for Hell just as pebbles would be used on the Day of Resurrection. Likewise, those that worship them will be fuel for Hell.

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبٌ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ ﴾٩٨
 ﴿كَانَ هَؤُلَاءِ إِلَهَةً مَا وَرَدُوهَا وَكُلُّ فِيهَا خَلِيلُونَ ﴾٩٩﴾

“Certainly you (disbelievers) and that which you are, worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it. “Had these (idols) between alihah (gods), they would not have entered there (Hell), and all of them will abide therein.” (Al-Anbiya’: 98-99).

Right! If these idols were real gods, would they end up in the fire? The answer is no, but they entered the fire; hence, they do not deserve to be gods. They could not save themselves, so how could they save others. So also are those that worship them.

When this verse was revealed, the polytheists wanted to apply it to Eesa the son of Maryam, that he is also an object of worship. Who are those worshipping ‘Eesa? The Christians!! Hence, he will also be thrown into the fire. So, Allah, the Most High revealed,

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَةُ أُفْتَئِكَ عَنْهَا مُتَعَدُّونَ ﴾١٠١
 ﴿حَسِيْسَهَا وَهُمْ فِي مَا أَشْتَهَى أَفْسَهُمْ خَلِيلُونَ ﴾١٠٢﴾

“Verily, those for whom the good has preceded from Us, they will be removed far there from (Hell) [e.g. Eesa (Jesus), son of Maryam (Mary); ‘Uzair (Ezra)].” “They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.” (Al-Anbiya’: 101-102).

‘Eesa the son of Maryam is one of those for whom the good has preceded from Allah because he is one of the Messengers of strong

will. O my brethren, the important point is that you should know that every other object of worship is falsehood, be it a star, a saint, a righteous man, a banner or a leader. Every object of worship and their worship are falsehood.

Accordingly, who deserves the right of worship? The response is Allah, the Mighty and Sublime, and any other object is falsehood. Therefore, pay attention to the meaning of ‘There is no true god except Allah’. The testimony that there is none worthy of worship except Allah encompasses sincerity, which is a condition for the correctness of an act of worship, and following, which encompasses the testimony that Muhammad is the Messenger of Allah. Hence, this is considered as the first pillar.

The second is observing the Prayer; that is, the five daily Prayers, their accompanying voluntary Prayers and the independent voluntary Prayers. Observing *Salat* is one of the pillars of Islam. The five daily prayers are obligatory by consensus; they are: *Subh*, *Zuhr*, *‘Asr*, *Maghrib* and *Isha*’, and the *Jumu’ah* stands in place of *Zuhr*. There is difference of opinion regarding the other forms of Prayers. The scholars differ regarding *Witr*; is it compulsory, making whoever abandons it a sinner, or simply supererogatory? Does it require further elucidation: which is its obligation for anyone who usually observe Prayer at night, while it is not obligatory for anyone who usually sleep after observing *Ishaa’* Prayer until *Fajr*?

Likewise, opinions differ regarding the Eclipse Prayer (*Salatul-Kusuf*). Some scholars say it is obligatory and some say it is not obligatory. The correct opinion is that it is obligatory because the Prophet ﷺ commanded it. He ﷺ was frightened when the solar eclipse occurred and he observed a strange Prayer for it. However, it is collective obligation, the inhabitants of a town will be free of the obligation if some people perform it in the town.

Similarly, scholars differ regarding the obligation or otherwise of *Tahiyyatul-Masjid* (the two units of prayer one performs when one enters a mosque and intends to sit). The opinion that is obligatory is strong but some hadeeths which indicate that *Tahiyyatul-Masjid*

is not obligatory inhibit a definite pronouncement. For instance, the coming of the Imam for the Friday prayer: when the Prophet ﷺ enters the mosque on Friday, he would climb the pulpit and address the people, sit between the two admonitions without observing *Tahiyyatul-Masjid*. Similarly, there are other reports which apparently connote that *Tahiyyatul-Masjid* is not obligatory.

Scholars also disagree regarding the ruling of 'Eid prayers; some opine that it is obligatory, some state that it is merely meritorious, while others believe that it is a collective obligation.

The important point is that the Prayers with consensus on their obligation are five, with *Jum'ah* Prayer standing in place of *Zuhr* Prayer on Fridays.

The meaning of 'observing the Prayer' is for one to perform it in its time, perfecting its conditions, pillars and obligatory aspects with its recommendations. This is the meaning of observing the Prayer.

As for giving Zakat, it is giving Zakat to those who are entitled to it. Zakat is a portion from your wealth that Allah has made obligatory for you on gold, silver, money, proceeds of business, produce from earth and livestock. It is obligatory to give Zakat on these items to those who are entitled to it. In His words, the beneficiaries are:

﴿ إِنَّمَا الْصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِيَّنَ عَلَيْهَا وَالْمُؤْلَفَةُ فُلُوْزُهُمْ وَفِي الْإِرَاقِ وَالْغَدَرِيْمَنَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فِي رِضَاهَةٍ مِنْ اللَّهِ وَاللَّهُ عَلَيْهِ حَكِيمٌ ﴾

"*As-Sadaqat* (here it means Zakat) are only for the *Fuqara'* (poor), and *Al-Mansakin* (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam), and to free the captives, and for those in debt, and for Allah's Cause (i.e. for *Mujahidun*- those fighting in holy battle), and the wayfarer (a traveler who is cut off from everything); a duty impose by Allah. And Allah is All-Knower, All Wise." (At-Taubah: 60).

As regards pilgrimage to the House, it is travelling to Makkah in order to perform some specific rites. Allah, the Mighty and Sublime, made it obligatory for this Ummah in the ninth year or tenth year of the Hijrah.

As for the fast of Ramadan, it is fasting the month between Sha'ban and Shawwal. It was made obligatory in the second year of the Hijrah.

These are the pillars of Islam. Whoever accomplishes them is a Muslim and he has built on a solid foundation. And whoever does not accomplish them is in between a sinner and a disbeliever. Whoever does not fulfill the testimonies of faith is a disbeliever. Whoever does not pray is a disbeliever. Whoever withholds Zakat is a sinner. Whoever does not perform pilgrimage is a sinner and whoever does not fast is a sinner.

Allah alone grants success.

Hadeeth 1076

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّىٰ يَشْهُدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ، عَصَمُوا مِنِّي دِمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ» متفقٌ عَلَيْهِ .

Ibn 'Umar ﷺ reported: The Messenger of Allah ﷺ said, "I have been commanded to fight against the people till they testify La ilaha illallah (There is no true god except Allah) and that Muhammad (ﷺ) is His slave and Messenger, and to establish As-Salat (Iqamat-as-Salat), and to pay Zakat; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allah." [Al-Bukhari and Muslim]

Commentary

Al-Hafidh, may Allah shower blessings on him, reported this hadeeth on the authority of Abdullah bin Umar, may Allah be pleased with him and his father, under this chapter. He narrated that the Messenger of Allah ﷺ said, “I have been commanded to fight against the people till they testify that there is no true God except Allah and that Muhammad is His slave and Messenger and to establish Salat, and to pray Zakat.”

“I have been commanded,” the one commanding Him is Allah, the Mighty and Sublime, “to fight against the people till they testify that there is no true God except Allah and that Muhammad is His slave and Messenger and to establish Salat, and to pray Zakat.”

The One who commanded him to fight them is the One that created them. He has the right to act in His kingdom as He wishes. He has the right to order the killing of these people, and He has the right to order fighting them until they accept Islam. However, you should restrain from harming them if they accept Islam. This hadeeth is regulated by the saying of Allah, the Most High:

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا يَأْتُوْمُ الْآخِرَةِ وَلَا يُحِبُّونَ مَا حَرَمَ اللَّهُ وَرَسُولُهُ ﴾

﴿ وَلَا يَدْعُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدِهِمْ ﴾

صَغُورٌ ٢٩

“Fighting against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad) (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.” (At-Taubah: 29).

Similarly, the hadeeth of Buraydah bin Hasib, may Allaah be pleased with him, limits its broad sense. He reported that whenever the Prophet ﷺ appointed a leader for a troop or squadron, he would

enjoin him with the fear of Allah, the Mighty and Sublime. The hadeeth mentioned: “If they want *Jizyah* accept it from them and restrain from them.”⁽¹⁾

Thus, the disbelievers are fought for two reasons: either they accept Islam or they (i.e. the Muslims) collect *Jizyah* from them while they feel themselves subdued.

However, if they do not accept any of the two alternatives, it becomes obligatory for the Muslims to fight them. The Muslims fighting them is based on the command of Allah, their Lord and Lord of the disbelievers, and not out of the sheer partisanship of the Muslims to their religion. Nonetheless, they have the right to be partisan because it is the religion of Allah and every other religion, different from the religion of Muslims, is falsity and abrogated, and Allah, the Mighty and Sublime, will not accept such religion from anyone. He, the Most High, stated:

﴿ وَمَن يَتَّبِعْ عَدُوَّ الْإِسْلَامِ دِينًا فَلَنْ يُفْلِي مِنْهُ ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him” (Al-Imran: 85).

His saying: “Until they testify that there is no true God except Allah and that Muhammad is the Messenger of Allah, and to establish *Salat*, and give *Zakat*.” We have earlier discussed this.

“If they do this, then their blood and property are secured from me.” There is evidence in this that the properties of the disbelievers, when they are engaged in battles, is lawful for us. Since we deem their blood lawful, their properties are more appropriate to be taken. Similarly, their wives are lawful and their children would be ours and slaves to the Muslims. This is because we took them with the word of Allah, the Mighty and Sublime, His command, His religion and law.

“If they do this, then their blood and property are secured from me except by the right of Islam, and their accountability is left to Allah.”

¹ Reported by Muslim, the Book of Jihad and Travelling, chapter on the Supreme leader choosing a leader for a squadron and advising him (3261).

Aboo Bakr As-Siddiq, may Allah be pleased with him, fought those who withheld the Zakat so much so that the companions reassessed it with him and Umar (may Allaah be pleased with him). However, Aboo Bakr remained adamant on fighting those that withheld Zakat. He said, ‘By Allah, if they withhold from me a small goat, or a head band as stated in another version, that they used to give the Messenger of Allah, I will fight them for this’⁽¹⁾. He said: ‘When I realized that Allah has guided Abu Bakr to fighting, I knew that it is the truth.’

This shows importance of Prayer, and that people would be fought for abandoning it until they pray.

Allah alone grants success.

Hadeeth 1077

وَعَنْ مَعَادٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ إِلَى الْيَمَنِ فَقَالَ:
«إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ أَطَاعُوكُمْ لِذَلِكَ، فَأَعْلَمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ
عَلَيْهِمْ خَمْسَ صَلَواتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوكُمْ لِذَلِكَ،
فَأَعْلَمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ
عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكُمْ لِذَلِكَ، فَإِنَّكَ وَكَرَائِمٌ أَمْوَالِهِمْ وَاتِّقِ دُعَوةَ
الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ» متفقٌ عَلَيْهِ .

Mu‘adh reported: The Messenger of Allah sent me as a governor to Yemen and (at the time of departure) he instructed me thus: “You will go to people of the Scripture (i.e., the Jews and the Christians). First of all invite them to testify that La ilaha illallah (There is no true god except Allah) and that Muhammad (ﷺ) is

1 Reported by al-Bukharee: the Book of Zakat, chapter on the obligation of Zakat (1312); and Muslim: the Book of Faith, chapter on the command to fight people until they say ‘La illa ilaa Allah’ (29)

His slave and Messenger; and if they accept this, then tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they accept it, then tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor; and if they agree to it, don't take (as a share of Zakat) the best of their properties. Beware of the supplications of the oppressed, for there is no barrier between it and Allah.” [Al-Bukhari and Muslim]

Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, reported this hadeeth of Ibn Abbas, may Allah be pleased with him and his father, in the chapter. He narrated on the authority of Mu'adh bin Jabal (may Allaah be pleased with him) that the Prophet ﷺ sent him to Yemen, which is in the southern part of the Arabian Peninsula, in *Rabi'ul-Awwal* of the tenth year of Hijrah. When sending him off, he ﷺ told him: “You are going to a people among the people of the Book”.

The people of the book are the Jews and the Christians because Allah revealed the *Tawrah* to the Jews and *Injil* to the Christians. He informed him of them so that he would be prepared for them. This is because the people of the Book were the most knowledgeable of people at that time of the laws of Allah. So, it is necessary for one to be acquainted with their reality in order to debate with them with what will neutralize them.

“Let the first thing you will invite them be to testify that there is no true God except Allah and that Muhammad is the Messenger of Allah.’ This is the key to Islam: The testimony that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah. This does not mean limit the message to the Messenger of Allah ﷺ; there were Messengers before him: Musa, Hud, Eesa and others. However, the Messenger of Allah ﷺ is the seal of the Prophets, and his *Sharee'ah* has abrogated all previous legislations.

“If they obey you in this, inform them that Allah has made five Prayers

obligatory for them every day and night.” This is the point of reference. The Prayers are *Zuhr*, *Asr*, *Maghrib*, *Isha'* and *Fajr*, and *Jumuah* Prayer replaces *Zuhr* (on Fridays). “If they obey you in this, inform them that Allah has made Zakat obligatory on their wealth, which will be taken from their wealthy ones and given to their poor.” “...on their wealth” is from one of the versions reported by Al-Bukharee.

“Which will be taken from their wealthy ones and given to their poor.” The wealthy ones are those who possess the minimum amount for Zakat, and the classification of a rich person is relative in every sphere. The minimum amount for Zakat is explained in the chapter on the Obligation of Zakat, and the people of Zakat are those who possess what is sufficient for themselves and their dependents for a year or more.

“If they obey you in this, stay away from the best of their wealth.” that is, beware of taking the finest of their wealth; rather, take the average ones. You should not be unjust in your dealings and you should not be dealt with unjustly. Hence, you should not collect inferior commodities thereby wronging those entitled to the Zakat. In the same vein, you should not pick the best in order not to wrong the ones with obligation to pay Zakat. Stay midway.

“Fear the supplication of the oppressed.” That is, you have oppressed them by taking the finest of their wealth, hence they may invoke evil upon you. “Fear the supplication of the oppressed because there is no veil between it and Allah.” It will reach Allah, the Mighty and Sublime, and He will respond to it, even if the victim is a disbeliever.

If a victim of oppression supplicates to Allah, even if he is a disbeliever, Allah will avenge for the wrongdoing in time. This is because it entails instituting justice and Allah, the Most High, is the Best of Judges. An aspect of His Perfect Judgement is bringing about justice among His slaves, hence He punishes the persecutor on behalf of the victim. So, “fear the supplication of the oppressed because there is no veil between it and Allah.”

The point of reference is his statement ﷺ: “Inform them that Allah has made five prayers obligatory for them every day and night.”

Hadeeth 1078, 1079 and 1080

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشَّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ» رَوَاهُ مُسْلِمٌ .

Jabir ﷺ reported: The Messenger of Allah ﷺ said, “Between a man and disbelief and paganism is the abandonment of Salat (prayer).” [Muslim]

وَعَنْ بُرِيْدَةَ رَضِيَ اللَّهُ عَنْ النَّبِيِّ ﷺ قَالَ: «الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنُهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيْحٌ.

Buraibah ﷺ reported: Messenger of Allah ﷺ said, “That which differentiates us from the disbelievers and hypocrites is our performance of Salat . He who abandons it, becomes a disbeliever.” [At-Tirmidhi]

وَعَنْ شَقِيقِ بْنِ عَبْدِ اللَّهِ التَّابِعِيِّ الْمُتَفَقِّ عَلَى جَلَالِتِهِ رَحْمَهُ اللَّهُ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ لَا يَرَوْنَ شَيْئًا مِنَ الْأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرُ الصَّلَاةِ. رَوَاهُ التَّرْمِذِيُّ فِي كِتَابِ الْإِيمَانِ بِإِسْنَادٍ صَحِيْحٍ.

Shaqiq bin 'Abdullah reported: The Companions of the Messenger of Allah ﷺ did not consider the abandonment of any action as disbelief except neglecting Salat . [At-Tirmidhi]

Commentary

These hadeeths warn against missing or abandoning Prayer. As for the hadeeth of Jabir, the Prophet ﷺ said, “Between a man and disbelief and paganism is the abandonment of Prayer.” The hadeeth

of Buraidah (may Allah be pleased with him) states: “The pact between us and them is the Prayer. Whoever abandons it commits disbelief.” These two hadeeths show that the one who abandons the Prayer has become a disbeliever, an act of disbelief which expels him from the Religion.

The one who refuses to observe Prayer is worse than the Jews and the Christians. One may eat an animal slaughtered by a Jew but one cannot eat an animal slaughtered by a person who abandons the Prayer as it is not lawful. Similarly, it is not permissible to marry a female who does not pray whereas it may be permissible to marry a Jew or Christian woman. Moreover, it would not be conceded to such deserter to abandon the Prayer; rather, he would be told, ‘Pray, otherwise we will kill you’. But a Jew and a Christian is left on his religion by way of treaty, immunity or protection. This shows that abandoning the Prayer is worse than Judaism and Christianity.

This is the issue that people take lightly today. It should be noted that a woman’s marriage to the one who abandons the Prayer is not valid; hence, he commits fornication whenever he cohabits with her. Similarly, if the contract of marriage was done when he used to observe Prayer, but he later abandons the Prayer, the marriage contract becomes invalid. It is obligatory to separate him and the woman unless he repents and return to Islam. Then, the marriage contract subsists.

It should also be noted that if the deserter dies in such state, he would not be washed, shrouded and the Funeral prayer would not be observed for him. In addition, he would not be buried with the Muslims, they would not invoke Allah’s Mercy on him, and he would not benefit from the intercession of the Prophet ﷺ on the Day of Resurrection.

However, what do we do with him? Should we leave his dead body for dogs to eat while we watch? No, because this will break the hearts of his relatives. Rather, we will take him to a land and dig a hole, not a grave but a hole, and throw him inside with his cloth, without shrouding, bathing or Funeral prayer. He has no honour. If not that

his relatives would be heartbroken, we would have said that he should be left on the earth surface for dogs to devour while people witness his end. However, he will be buried as a precaution against his stench, filth and decay. Meanwhile, on the Day of Resurrection, the Prophet ﷺ said, “He will be resurrected with Pharaoh, Haman, Qarun and Ubay ibn Khalaf”⁽¹⁾; the leaders of disbelief, refuge is with Allah. He will not be resurrected with Aboo Bakr, Umar, Uthman and Alee - may Allah be pleased with all of them.

Thus, we recognize that abandoning the Prayer is a grievous matter, and that it is obligatory for one who loses such deserter to distance him from the mosques of the Muslims. It is not lawful for him to bring him before the Muslims in order to pray for him while he knows that he died without observing the Prayer. Never! If he does that, he has offended the Muslims and the Muslims have no blame because they did not know. This is because Allah – the most High – said:

﴿فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَاغِيَةٍ مِّنْهُمْ فَاسْتَغْذُوكَ لِلْخُرُوجِ فَقُلْ لَّمْ تَخْرُجُوا مَعِي أَبَدًا وَلَنْ تُقْبَلُوا مَعِي عَدُوًا إِنَّكُمْ رَضِيَشُمْ بِالْقُعُودِ أَوْلَ مَرَّةً فَاقْعُدُوا مَعَ الْخَلِيفِينَ﴾

“If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: “Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind.”” (At-Taubah: 83).

The one that does not pray is a disbeliever in Allah and His Messenger even if he says, ‘I believe that Allah exists and that Muhammad is His Messenger’. This is not sufficient because the hypocrites said similar statement:

﴿إِذَا جَاءَكُ الْمُتَّفِقُونَ قَاتُلُوا نَسْهَدُ إِنَّكَ لِرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لِرَسُولُهُ وَاللَّهُ يَسْهَدُ إِنَّ الْمُتَّفِقِينَ لَكَذِيبُونَ﴾

“When the hypocrites come to you (O Muhammad), they say:

¹ Reported by Ahmad (2/169)

*“we bear witness that you are indeed the Messenger of Allah.”
Allah Knows that you are indeed His Messenger, and Allah bear witness that the hypocrites are liars indeed.” (Al-Munafiqun: 1)*

You should know that if you lose anyone that does not pray, you are not entitled to inherit anything from his wealth according to the opinion of the majority of the people of knowledge. This is because his inheritors are not his Muslim relatives. Similarly, he cannot inherit from his dead Muslim relative.

For instance, a dead person has a child who does not pray and a distant cousin who prays, who will inherit him? His distant cousin will inherit him and his child will not receive any of his wealth. If a wealthy child dies leaving a Prayer deserter of a father but he has an uncle who observes Prayers, who would inherit the wealth? It belongs to the uncle based on the saying of the Prophet ﷺ: “A Muslim will not inherit a disbeliever and a disbeliever will not inherit a Muslim.”⁽¹⁾ This is what the texts of the Book, Sunnah and the consensus of the companions indicate as reported from them by Abdullah bin Shaqeeq or Shaqeeq bin Abdullah. He said, “The companions do not consider abandoning any action as disbelief except the Prayer.” An-Nawawee said regarding this man: “There is consensus on his dignity, reliability, uprightness and his learning”. Our contemporary scholars like Shaykh Abdul-Aziz bin Baz, may Allah shower blessings on him, have declared that whoever abandons the Prayer is guilty of disbelief, which expels him from the fold of Islam. He is an apostate who abandons the Religion of Islam.

Unfortunately, people are lackadaisical about this great issue today. We ask Allah to guide us all to what entails goodness and piety.

¹ Reported by al-Bukharee: The Book of Inheritance, chapter on A Muslim does not inherit a disbeliever and a disbeliever does not inherit a Muslim (6267); and Muslim: The Book of Inheritance (3027).

Hadeeth 1081

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ، فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ، فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فِرِيضَتِهِ شَيْئًا، قَالَ الرَّبُّ، عَزَّ وَجَلَّ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطُوعٍ، فَيُكَمِّلُ مِنْهَا مَا انْتَقَصَ مِنَ الْفِرِيضَةِ؟ ثُمَّ يَكُونُ سَائِرُ أَعْمَالِهِ عَلَى هَذَا» رَوَاهُ التَّرمِذِيُّ
وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “The first of man’s deeds for which he will be called to account on the Day of Resurrection will be Salat . If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat , the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the same manner.” [At-Tirmidhi]

Commentary

This is the last hadeeth in the chapter on the virtues of obligatory prayers and stern warning against whoever abandons them and the absolute prohibition. It stated that the first thing a servant will be called to account for from his actions on the Day of Resurrection is the Prayer. This is with regard to the right of Allah. The first thing His servants will be called to account for is Prayer. If it is good, he is successful and saved, otherwise he will be ruined and lost. But with regard to the rights of human beings, the first matter to be adjudged among people will be blood; that is, murder. This is because it is

greatest of rights. Then, the account of other deeds will follow.

However, if Allah, the Mighty and Sublime, calls a servant to account for the Prayer and it is good he is successful and saved; otherwise, he is ruined and lost. Thereafter, Allah will instruct that his actions should be looked into: does he have optional prayers in order to augment the obligatory Prayers with them?

Hence, Allah, out of His Bounties, Mercy, Favour and Kindness, legislated supererogatory Prayers for us before and after the obligatory prayers, and at any other time except during the prohibited times. This is because there must be a defect in a person's Prayer that needs refinement, so these supererogatory Prayers will ameliorate such defects.

Zuhr Prayer has an accompanying four *rak'at* supererogatory Prayer, with two *Tasleems*, before it and two *rak'at* supererogatory Prayer after it. *'Asr* Prayer does not have an accompanying supererogatory Prayer but it has a general supererogatory Prayer as stated by the Prophet ﷺ: "There is a *Salat* between every two *Adhans*"⁽¹⁾. The *Maghrib* Prayer has an accompanying supererogatory Prayer after it, which is two *rakah*, and general supererogatory Prayer before it. The *Ishaa'* Prayer has two *rakah* after it while the *Fajr* Prayer has two *rakah* before it. The night supererogatory Prayer, the *Witr* Prayer and the *Duha* Prayer are all supererogatory Prayers which increase the reward of the one who observes them, and mend the defects that occurred in the obligatory prayers. This is one of the bounties of Allah.

We ask Allah to assist you and us in remembering Him, thanking Him and perfecting His worship.

¹ Reported by al-Bukharee: The Book of Adhan, chapter on the duration between the Adhan and the Iqamah, and the one who awaits the Iqamah (588); and Muslim: The Book of the Prayer of a Traveller and shortening it, chapter on Salat between every two Adhans (1384).

Chapter 194: the excellence of standing in the first row and the command to complete the first rows and make them straight and compact

Hadeeth 1082 and 1083

عَنْ جَابِرِ بْنِ سَمْرَةَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ، فَقَالَ: «أَلَا تُصْفُونَ كَمَا تَصُفُّ الْمَلَائِكَةَ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تَصُفُّ الْمَلَائِكَةَ عِنْدَ رَبِّهَا؟ قَالَ: «يُتَمُّمُونَ الصُّفُوفَ الْأُولَى، وَيَتَرَاضَوْنَ فِي الصَّفَّ» رَوَاهُ مُسْلِمٌ .

Jabir bin Samurah ﷺ reported: The Messenger of Allah ﷺ came out to us (once) and said, “Why do you not stand in rows as the angels do before their Rubb ?” We asked: “O Messenger of Allah! how do the angels stand in rows before their Rubb ?” He replied, “They complete each row beginning with the first and filling all the gaps.” [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفَّ الْأُولَى، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَا سَتَهْمُوا» متفقٌ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “If people came to know the blessing of calling Adhan and the standing in the first row, they could do nothing but would draw lots to secure these privileges.” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on the excellence of standing in the first row, standing closely in the rows, arranging it and completing them in succession. The author explained rulings of the various issues with the cited hadeeths.

The first hadeeth is on the authority of Jabir bin Samurah, may Allah be pleased with him, who said: “The Messenger of Allah came out to us one day and said, **“Why do you not stand in the rows as the angels do before their Lord?”** The angels have various forms of worship, and they are not proud to worship Allah nor are they weary of His worship, may the Peace and Blessings of Allah be upon them.

They glorify Allah’s praises night and day and they never slacken to do so. Ponder over His saying:

“They (i.e. the angels) glorify His praises night and day.” (Al-Anbiya’: 20).

He did not say they glorify His praises only in the night and day because they spend all the time in His glorification. They glorify His praises night and day and they never slacken in doing so. Among their forms of worship of their Lord is standing in row before Him, the Mighty and Sublime, as stated by the Most High:



“And verily, we (angels) we stand in rows) for the prayers as you Muslims stand in rows for your prayers); and verily, we (angels) indeed are those who glorify (Allah’s Praises i.e. perform prayers).” (As-Safat: 165-166).

How are their rows? The Prophet ﷺ said, “They complete each row beginning with the first and filling all the gaps.” Therefore, it is important to imitate the angels when we stand before Allah in our Prayer: they complete each row beginning with the first and filling all the gaps.

“One after the other” as the angels would stand before Allah, the

Mighty and Sublime. This desire of the Prophet ﷺ should be one of the appropriate matters of competition among people. This is because the Prophet ﷺ said in the hadeeth of Aboo Hurayrah: “If people only know what was in the call to Prayer and the first row” that is, of reward, “and they could find no other way to get it except by drawing lots for them, they would certainly draw lots for them.” This means if they would not find a way to reach the first row except to draw lots, they should do so. This shows the excellence of standing in the first row and that the best is to fill up the rows in succession. It also indicates that it should be completed one after the other. It is necessary for one to pay attention to these three issues:

Firstly, one should not stand in a row until the row before it is completed. It should be filled in succession.

Secondly, the gaps should be filled up while observing Prayer. Each person should join his ankle with the ankle of his brother and his shoulder with the shoulder of his brother until the gap is completed. Do you know what will happen if they are not close? The Devil will enter upon them like a young goat and muddle up their Prayer. So if they are closely packed together, no place will be left for the devils.

However, it is obligatory to pay attention to these issues:

The first issue: The intended compactness should not be a source of frustration to others; that is, standing so close until he wears his brother out and hurts him. This is not allowed. The intent is to leave no space between the other worshipper and you. This is the desired closeness, not that which bring about harm and confusion to your brother by your side.

Secondly: The first row, “if they could find no other way to get it except by drawing lots for it, they would certainly draw lots for it.” The act of putting handkerchief, book or other similar materials, or booking a place are not permissible means of attaining precedence.

I have heard some people who were present for *Jumu'ah* Prayer while a man came moving forward. He found a vacant spot in the first row, so he moved toward the spot and prayed there. Thereafter,

a man, who has made a habit of praying at that spot as if he bought it with his wealth, came. So when he noticed that another person has preceded him, he addressed him, ‘What do you want here?’ The other man replied that he is not usurping his place, explaining that he found an unoccupied spot and sat there. He said, ‘No, this is my space. I used to sit there regularly and I have placed a particular material there.’ *Subhanallah!* Where did he get that? The mosques are for Allah. Whoever comes first is entitled to it, no one has more right to the spot than him. It is essential for one to avoid such practice.

Indeed, our Shaykh Abdur-Rahman bin Sa'dee, may Allah shower blessings on him, stated that booking a place is unlawful and not acceptable. In fact, some jurists opine that his Prayer is not valid because he is comparable to a land usurper since he sat where he does not deserve.

The most entitled person to a space is the one who comes to the mosque first. Other than the fear of pandemonium, I would have gone to all those who place materials down to reserve space and throw them into the street. However, I am afraid of chaos, enmity and hatred, which we do not need.

The saying of the Messenger ﷺ, “Then they could not except to draw lots, they would draw lots.” that is, they should hasten towards it and compete for it. Hence, reserving a particular space is harmful. A person says, “My place is now guaranteed”, so he tarries and he is prevented from good due to the belief that his space is secure.

Indeed, there is no harm in a person going to the mosque but he wants to stay away from the first row in order to recite the Qur'an, observe Prayer, revise or sleep, and there is no problem in sleeping in the mosque, because he deserves it. However, it is obligatory for him to reach his space before the completion of the row in order not to step over people's necks. Once, the Prophet ﷺ saw a man stepping over necks, so he said ﷺ, “Sit down, you have harmed (the people)”.⁽¹⁾

In the second hadeeth reported by Aboo Hurayrah (may Allaah be pleased with him), there is evidence for the permissibility of drawing lots if two persons differ concerning the right to call to prayer. A

¹ Al-Mustadrak (1/424)

person claims the right but another person counters him, perhaps there is no regular *Mu'adhdhin* and all of them are interested in the desired attributes of *Adhan*. Therefore, we will draw lots between the two and the successful person will call the *Adhan*.

Unfortunately, you will see a group of people on a journey, excursion or similar activities rejecting and designating the right to *Adhan* to another person, without knowing what the call to Prayer entails of good. Any tree, built structure or stone that hears your voice will testify for you on the Day of Resurrection. So why should you abandon this booty which you are meant to hasten towards?

Both men, the one who designates the call to Prayer to another person and the one waives his right to the first row, are mistaken even if we assume that they did that in order to placate others. Why? This is because it is more appropriate for him to observe the Sunnah. But if he refuses and becomes obstinate, then he is a sinner.

Benefit: You will see a brother separating his legs wide within the row, so he aligns his foot with the next person but his shoulder is far from him, believing that it is the Sunnah. This is a mistake, and it is not part of the Sunnah. Whenever the companions, may Allah be pleased with them, stand in Prayer, they would be close such that their shoulders and ankles would be touching the shoulder and ankle of the next person.

Each process should be usual. The intent is not to stick your feet to the feet of the next person; this is contrary to the exact understanding of the Sunnah.

We ask Allah to guide us towards good and make us among those who vie for it. Verily, He has power over all things.

Hadeeth 1084, 1085 and 1086

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أُولَئِكَ، وَشَرُّهَا
آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أُولَئِكَ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “The best of the men’s rows (in Salat) is the first row and the worst is the last; but the best of the woman’s row is the last and the worst of their rows is the first.” [Muslim]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، رَأَى فِي أَصْحَابِهِ تَأْخِرًا، فَقَالَ لَهُمْ: «تَقَدَّمُوا فَأَتَمُوا بِي، وَلِيَاتُمْ بِكُمْ مَنْ بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّىٰ يُؤَخِّرَهُمُ اللَّهُ» رَوَاهُ مُسْلِمٌ .

Abu Sa‘id Al-Khudri ﷺ reported: When the Messenger of Allah ﷺ perceived a tendency among his Companions to stand in the back rows, he said to them, “Come forward and be close to me and let those who come after you, follow your lead. If people continue to fall behind (i.e., in acquiring virtues), Allah puts them behind.” [Muslim]

وَعَنْ أَبِي مسعودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ، وَيَقُولُ: «اسْتَوْرُوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِينِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَىٰ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» رَوَاهُ مُسْلِمٌ .

Abu Mas‘ud ﷺ reported: The Messenger of Allah ﷺ used to gently pat our shoulders when we were standing in rows at the time of Salat and say, “Keep (the rows) straight; do not differ from each other lest your hearts should suffer from discord. Let those of you who are mature and prudent be nearer to me, and then those who are next to them.” [Muslim]

Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, cited

these hadeeths to elucidate on the excellence of the rows.

One of them is the hadeeth of Aboo Hurayrah (may Allaah be pleased with him) that the Prophet ﷺ said, “The best of rows for men are the first and the worst are the last. And the best of rows for women are the last ones and the worst are the first ones.” This is because the rows of women are behind the men; this is the Sunnah. Since the first female row is closer to the men, hence it is the worst of them while the last, which is farthest from the men, is the best.

As for men, every step closer to the front makes it better as stated by the Prophet ﷺ while cautioning against tardiness: “People will continue to lag behind until Allah causes them to remain behind.” This is dangerous! Whenever a person stays away from the first or second row, preferring the third row, or stays away from the third row, preferring the fourth row, Allah will put the love of tardiness in every righteous deed in his heart. As a result, the Prophet ﷺ said, “People will continue to lag behind until Allah causes them to remain behind.” So, my brother, move to the first row.

His saying, “The best of rows for women are the last ones and the worst are the first ones,” refers to situation where the women are not in their specific private space. In such case, the best row for them would be the first because it is closer to the Imam and there is no inherent risk since they are far from the men.

Then he mentioned that the Prophet ﷺ used to straighten the shoulders of his companions while aligning the rows. He ﷺ would say, “Straighten your rows and do not differ among yourselves else your hearts will be in disaccord.” This implies that the congregation’s varying bearings – extending out of space in the forward or backward direction- would bring about the separation of hearts.

And in the other hadeeths, the Prophet ﷺ commanded straightening of the row by saying: “Straightening the row is part of the completion of the Prayer.” And so it is. In another report, “Straightening the rows is part of the establishment of the Prayer.” What is required of us is to straighten our rows, complete them in succession and be close until it is part of the completion of our Prayer.

Benefit: I wish to call attention to a previously unknown trait which people are doing now. When a person finishes his Prayer, he will move forward thereby backing his brothers. I am afraid this might be included in a prohibition mentioned by the Prophet ﷺ, “Do not turn your back to one another.” Some people have complained about this situation to me saying: They prayed by our side, then they turn their backs to us. Why? When there is no need. There is no harm if it were to be in a lesson and he wishes to hear the speech of the speaker. But if he says, for example, ‘I am straitened.’ We will advise him to stand and move away from the row in order not to back his companions. You may move to the *Qiblah* or the back rows so as to avoid backing your Muslim brothers. I feel that when a person moves forward, and knowledge belongs to Allah, he may have a sense that he is superior to others and they are inferior to him or similar thoughts. I fear that the Devil may fiddle with this person.

I hold that this action is included in the prohibition contained in the stated hadeeth. I fear that the heart of anyone who moves away from the row to back his brothers after the *Tasleem* would separate out due to this action. Therefore, I advise whoever does this act to abandon it.

Hadeeth 1088 and 1089

وَعَنْهُ قَالَ: أَقِيمَتِ الصَّلَاةُ؛ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ، بِوْجَهِهِ فَقَالَ:
«أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُوا، فَإِنِّي أَرَأْكُمْ مِنْ وَرَاءِ ظَهْرِي» رَوَاهُ الْبُخَارِي
بِلْفَظِهِ، وَمُسْلِمٌ بِمَعْنَاهُ .

Anas رض reported: When the *Iqamah* had been announced, the Messenger of Allah ~~ﷺ~~ turned his face towards us and said: “Make your rows straight and stand close together, for I can see you from behind my back.” [Al-Bukhari]

وَعَنِ النُّعْمَانِ بْنِ بَشِيرٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
 يَقُولُ: «الْتَّسْوُنُ صُفُوفُكُمْ، أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ»
 مُتَفَقُ عَلَيْهِ .

An-Nu'man bin Bashir ﷺ reported: I heard the Messenger of Allah ﷺ saying, “Straighten your rows; otherwise, Allah will create dissension among you.” [Al-Bukhari and Muslim]

Commentary

These hadeeths are a continuation of the chapter on aligning rows and exhortation towards strengthening them and similar matters.

Aboo Hurayrah (may Allah be pleased with him) reported that the Prophet ﷺ used to straighten the rows and face the people saying, “Establish your rows for I see you behind me.” He instructed them to establish the rows and informed them that he could see them while facing away. This is one of the exclusive qualities of the Prophet ﷺ. In this specific situation, he could see the people behind him although like every other person, he could not see whoever is behind him at other times.

He stated in the hadeeth of Nu'man bin Bashir that it is either you straighten your rows or Allah will cause dissention among your hearts: “O servants of Allah, you had better straighten your rows or Allah will cause differences among your faces.”

The scholars differ with regards to his saying: “among your faces.” It is said that it means that Allah will punish them by putting their faces at the side of their backs, thereby twisting their necks. It is also said that the phrase, “among your faces”, refers to differences in your points of view or opinions, making it similar to the earlier hadeeth: “Do not differ the lest your hearts differ.” This meaning is accurate and strong. It is well known that outward differences lead to inward differences, so outward dissention among people will lead to dissention of the hearts. When the hearts differ, they become abodes

of evil and corruption, refuge is with Allah.

The summary of this chapter is that we are commanded to straighten the rows in the following ways:

Firstly, straighten the row with closeness such that no one moves ahead of others. Hence, each of the companions would stick his ankle to his companion's ankle and his shoulder to his shoulder. This description is evidence against the defective understanding of those who separate between their legs when they stand in rows such that (only) their feet align with the feet of those by their sides with their shoulders far apart. This is an innovation. The Sunnah is that we should be close to our companion, aligning our ankles with his ankle and his shoulder with his shoulder without unnecessary separation of legs. Rather we leave it straightened in a normal way.

Secondly, straightening the row is by completing it in succession. Hence, no one should start the second row before the completion of the first row, or the third before the completion of the second row.

Thirdly, when men and women are together, it is preferable for women to be far from men. Indeed, the best rows for the women are the last rows and the worst for them are the first rows.

Fourthly, closing up gaps. We should not leave gaps for the devils to enter into because they overpower the son of Adam as a trial from Allah, the Glorified and the Most High. So if they find a gap in the row, they will distract the worshippers until they confuse them in their Prayer.

Fifthly, if there are three persons, one of them should move forward as Imam and the rest should be behind him regardless of whether the other two are adults, children or an adult and a child. They must all stand behind him. This is established from the Prophet ﷺ in a supererogatory prayer. However, the obligatory Prayer is comparable to the supererogatory Prayer except there is an evidence to the contrary.

Allah alone grants success.

Hadeeth 1090 and 1092

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ يَتَخَلَّصُ الصَّفَّ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا، وَمَنَاكِبَنَا، وَيَقُولُ: لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ» وَكَانَ يَقُولُ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى الصُّفُوفِ الْأُولِيِّينَ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Al-Bara' bin 'Azib ﷺ reported: The Messenger of Allah ﷺ used to pass between the rows from one end to the other, touching our chest and shoulders (i.e., arranging the rows) in line and saying, "Do not be out of line; otherwise your hearts will be in disagreement". He would add, "Allah and His angels invoke blessings upon the first rows." [Abu Dawud]

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ قَالَ: «أَقِيمُوا الصُّفُوفَ، وَحَاذُوا بَيْنَ الْمَنَاكِبِ، وَسُدُّوا الْخَلَلَ، وَلِيُنُوا بِأَيْدِيِّ إِخْرَانِكُمْ، وَلَا تَذَرُوا فُرُجَاتٍ لِلشَّيْطَانِ، وَمَنْ وَصَلَ صَفَّا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَ صَفَّا قَطَعَهُ اللَّهُ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Ibn 'Umar ﷺ reported: The Messenger of Allah ﷺ said, "Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your brothers, and do not leave gaps for Satan. Whoever joins up a row, he will be joined to Allah (i.e., to the Mercy of Allah); and whoever cuts off a row, he will be cut off from Allah (i.e., from His Mercy)." [Abu Dawud]

وَعَنْ أَنَسِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ قَالَ: «رُصُوا صُفُوفَكُمْ

وَقَارِبُوا بَيْنَهَا، وَحَادُوا بِالْأَعْنَاقِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ
يَدْخُلُ مِنْ خَلْلِ الصَّفَّ، كَانَهَا الْحَدْفُ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُد
بِإِسْنَادٍ عَلَى شَرْطِ مُسْلِمٍ.

Anas ﷺ reported: The Messenger of Allah ﷺ said, “Stand close together in your rows, keep nearer to one another, and put your necks in line, for by Him in Whose Hands my soul is, I see the Satan entering through the opening in the row like Al-hadhaf (i.e., a type of small black sheep found in Yemen).” [Abu Dawud]

Commentary

These hadeeths are continuation of this chapter, which contains the excellence of the first row and filling the rows in succession. These hadeeths contain evidence for the following issues:

Firstly, the Prophet ﷺ used to adjust the chests and shoulders of his companions in order to straighten their rows. He ﷺ would say, “Do not differ among yourselves else your hearts differ.”

Secondly, the Prophet ﷺ used to walk through the rows, from one end to the other, aligning them with his noble hand. This was his practice ﷺ.

When the population grew during the time of the Leaders of the Believers, Umar bin Al-Khattab (may Allah be pleased with him) and Uthman, they appointed some men to align the rows. Once they inform the Imam that the rows are perfect, they would commence the Prayer.

This shows the importance attached to standing close together and aligning the rows without leaving gaps for Satan by the Prophet ﷺ and the rightly guided caliphs in order to have a well-established and perfect Prayer. This is because straightening the row is part of the completeness and establishment of the Prayer.

Allah alone grants success.

Hadeeth 1093, 1094, 1095 and 1096

وَعَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «أَتَمُوا الصَّفَّ الْمُقَدَّمَ، ثُمَّ الَّذِي يَلِيهِ؛ فَمَا كَانَ مِنْ نَقْصٍ فَلَيْكُنْ فِي الصَّفَّ الْمُؤَخِّرِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ.

Anas reported: The Messenger of Allah said, “Fill (complete) the first row, then the one next to it; and if there is any deficiency (incompleteness), it should be in the last row.” [Abu Dawud]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى مَيَامِنِ الصُّفُوفِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ عَلَى شَرْطٍ مُسْلِمٍ، وَفِيهِ رَجُلٌ مُخْتَلِفٌ فِي تَوْثِيقِهِ.

Aishah reported: The Messenger of Allah said, “Allah and His angels invoke blessings upon those who are on the right side of the rows.” [Abu Dawud]

وَعَنِ الْبَرَاءِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: «كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ، ﷺ، أَحَبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ؛ يُقْبِلُ عَلَيْنَا بِوْجِهِهِ، فَسَمِعْتُهُ يَقُولُ: (رَبِّنِي عَذَابَكَ يَوْمَ تَبْعَثُ - أَوْ تَجْمَعُ - عِبَادَكَ)» رَوَاهُ مُسْلِمٌ .

Al-Bara' reported: Whenever we performed Salat behind the Messenger of Allah, we liked to be on his right side so that his face might turn towards us (at the end of the Salat). One day, I heard Messenger of Allah supplicating, “O my Rubb ! Shield me from Your Torment on the Day when You will gather (or said, ‘resurrect’) Your slaves.” [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «وَسَطُوا

الإمام، وسُدُّوا الْخَلَلَ» رَوَاهُ أَبُو دَاوُدُ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “Let the Imam stand in the middle (so that those praying behind him should be standing both on his right and his left) and close the gaps.” [Abu Dawud]

Commentary

These are the remaining hadeeths on the excellence of the first rows. It has been earlier explained that the Prophet ﷺ ordered that the row be completed one after the other, and he stated that the angels pray on the foremost rows.

In the hadeeth of Anas bin Malik cited by the author in this chapter, the Prophet ﷺ instructed us to start with the first row followed by the next. If there would be any deficiency it should be in the last row. That is, he commanded them to complete the rows in succession and deficit should only be in the last row.

This shows that whoever stands in the second row before the completion of the first row, even if there is someone with him, has not demonstrated the Sunnah. Rather, the Sunnah dictates that one should not begin the second row before the completion of the first row, the third row before the completion of the second row or the fourth row before the completion of the third row.

Here, the author, may Allah shower blessings on him, mentioned the hadeeth that the Prophet ﷺ said, “Allah and angels send blessings upon those who prays on the right side of the rows.” However, the chain of this hadeeth contains a man that (the scholars) differs with regard to his reliability, hence it is declared weak. Although its chain of narrators tallies with the criteria of Muslim, it would be considered weak since there is a man with questionable state of reliability.

As for the last hadeeth, the Prophet ﷺ instructed that the Imam should be placed in the middle; he ﷺ said: “Put the Imam in the middle.”

This is fairness. The Imam should not move towards the right or the left; rather, he should be at the middle. Thus, during the early days of Islam or the period after Hijrah, three worshippers would form only one row and the rule was for the Imam to be at their middle. He would not tilt to the left but stand in between the other two. This shows the importance of the middle position of the Imam.

Hence, we would realise that what some people do today, completing the right side of the row while the left side has only few persons, is contrary to the Sunnah. The Sunnah is that the right and left should be fairly close in length.

Nonetheless, we affirm that the right side is better when both flanks are equal. Indeed, there is no harm in an excess of one or two persons to the right side. However, what opposes the Sunnah is completing the right side while leaving the left side with only few people. This is contrary to the Sunnah because the Imam would not be at the middle position.

Besides, it has earlier been explained that the hadeeth: “Allah and the angels send blessing upon those who prays on the right side of the rows” contains a man with questionable character.

Allah knows best.

Chapter 195: the excellence of optional prayers (sunnah mu’akkadah) along with the obligatory prayers

Hadeeth 1097, 1098 and 1099

عَنْ أُمِّ الْمُؤْمِنِينَ أُمَّ حَبِيبَةَ رَمَلَةَ بِنْتِ أَبِي سُفْيَانَ، رَضِيَ اللَّهُ عَنْهُمَا،
قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلَّهِ

تَعَالَى كُلَّ يَوْمٍ ثَنْتِي عَشَرَةَ رَكْعَةً تَطْوِعاً غَيْرَ الْفَرِيضَةِ، إِلَّا بَنَى اللَّهُ لَهُ
بَيْتًا فِي الْجَنَّةِ! أَوْ: إِلَّا بَنَى لَهُ بَيْتٌ فِي الْجَنَّةِ» رَوَاهُ مُسْلِمٌ .

Umm Habibah ﷺ the Mother of the Believers reported: I heard the Messenger of Allah ﷺ saying, “A house will be built in Jannah for every Muslim who offers twelve Rak‘ah of optional Salat other than the obligatory Salat in a day and a night (to seek the Pleasure of Allah).” [Muslim]

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ، ﷺ
رَكْعَتَيْنِ قَبْلَ الظَّهَرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ، وَرَكْعَتَيْنِ
بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ. مُتَفَقُ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: I performed along with the Messenger of Allah ﷺ two Rak‘ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the ‘Isha’ (night) prayer.” [Al-Bukhari and Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ مُغَافِلٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ
«بَيْنَ كُلَّ أَذَانٍ صَلَاةٌ، بَيْنَ كُلَّ أَذَانٍ صَلَاةٌ، بَيْنَ كُلَّ أَذَانٍ صَلَاةٌ»
قَالَ فِي التَّالِثَةِ: «لِمَنْ شَاءَ» مُتَفَقُ عَلَيْهِ .

‘Abdullah bin Mughaffal ﷺ reported: The Messenger of Allah ﷺ said, “There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah.” (While saying the same for the) third time (he added), “It is for him who desires (to perform it).” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said in his book: The chapter on the excellence of optional prayers (*sunnah mu'akkadah*) along with the obligatory prayers.

You should know that one of the Favours of Allah, the Mighty and Sublime, is that He legislated supererogatory Prayers for His servants as an addition to obligatory prayers in order for them to augment the obligatory prayers. This is because the obligatory Prayers are not usually free from deficiency, so Allah, the most High, legislated the supererogatory prayers for His servants in order to boost their obligatory prayers.

If He had not legislated them, they would have been innovation (*Bid'ah*). However, Allah – the most High - legislated these optional prayers, out of His Grace, so as to complement the deficit in the obligatory Prayers.

There are various types and classes of optional prayers.

Among them are those that accompany the obligatory Prayers. These are twelve *rakah*: four before *Zuhr*, with *Tasleem* after every two *rakah*, and two *rakah* after it; two *rakah* after *Maghrib*; two *rakah* after *Isha'*; and two *rakah* before *Fajr*. These are the twelve *rakah*. Whoever observes them every day and night, “Allah will build a house for him in Paradise,” as contained in the hadeeth of Umm Habeebah, may Allah be pleased with her.

It is better for one to pray these optional prayers at home, whether one would be observing the obligatory Prayer behind an Imam or one is the Imam. This is because the Prophet ﷺ said, “The best Prayer of an individual is the one he observes in his house except the obligatory Prayers.”⁽¹⁾ Even if you are in Makkah or Madinah, it is better for you to observe these regular Sunnah in your house because the Prophet ﷺ used to observe them in his house. He ﷺ said, “The best Prayer of an individual is the one he

¹ Reported by Al-Bukhaaree, the Book of Holding on to the Book and the Sunnah, chapter on the abhorrence of asking too many questions and taking up what is not required (6742).

observes in his house except the obligatory Prayers.”

There are other optional Prayers which follow the obligatory Prayers but are not like these regular supererogatory Prayers. This has been reported by Abdullah bin Mughafal, may Allah be pleased with him, that the Prophet ﷺ said, “There is a Prayer between every two *Adhans*. There is a Prayer between every two *Adhans*” then added after the third pronouncement, “For whoever wills” so that people would not take it as regular Sunnah.

Hence, there is a regular Sunnah Prayer between the *Adhan* and *Iqaamah* of the *Fajr* and *Zuhr* Prayers. ‘Asr prayer has no regular Sunnah Prayer before it or after it but it is included in this hadeeth. When the *Adhan* for ‘Asr is pronounced, one should observe two *rak’ats* before the *Iqaamah*.

Likewise, the *Maghrib* prayer has no regular Sunnah before it but it is good to observe two *rak’ats* after its *Adhan*. There is a specific hadeeth regarding it; he ﷺ said, “Observe *Salat* before *Maghrib*” three times, and added after the third time, “for whoever wills.”⁽¹⁾ Similarly, the *Isha’* does not have a regular Sunnah Prayer before it but it is included in this hadeeth, that one should observe two *rak’ats* after the *Adhan* and before the *Iqaamah*.

If one misses the regular Sunnah Prayers before the *Salat*, perhaps the Imam entered and began the obligatory Prayer, one should repay them after it. If a *Salat* has two accompanying voluntary Prayers, one before it and the other after it, and one missed the one before the *Salat*, he should start with the one after the *Salat* then followed by one he missed.

For example, a man entered the mosque while the Imam was praying *Zuhr* but he has not observed the accompanying voluntary Prayer of *Zuhr*. In this case, after the completion of the Prayer, he should start with the post-*Zuhr* two *rak’ats* voluntary Prayer before paying back the pre-*Zuhr* four *rak’ats*.

Regarding the *Jumu’ah* Prayer, Ibn Umar, may Allah be pleased with him and his father, stated that the Prophet ﷺ would observe two *rak’ats* after it. And it is established from him ﷺ that he instructed

¹ Reported by Ahmad (5/55), Abu Dawud: The Book of Prayer, the chapter on Prayer before the *Maghrib* Prayer (1089)

performing four *rak'ats* after it; he said, “If one of you observes *Jumu'ah* Prayer, he should observe four *rak'ats* after it.”⁽¹⁾

Some scholars stated that his statement takes precedence (over his action ﷺ), hence the regular Sunnah for the *Jumu'ah* prayer would be four *rak'ats*. Some opined that the statement and action should be joined, hence the regular Sunnah of the *Jumu'ah* Prayer will be six *rak'ats*. Yet others stated that the regular Sunnah of the *Jumu'ah* prayer will be four *rak'ats* if you perform it in the mosque but it will be two *rak'ats* if you observe it at home. This is because the Prophet ﷺ observed two *rak'ats* in his house and he said, “Observe four *rak'ats* after *Jumu'ah*.” If he observes it in the mosque, it is four and if he observes it in the house it is two. The issue concerning this is broad, Allah willing.

However, it is important for one to adhere to these regular Sunnah Prayers for what they entail of good and enhancement of the deficiency in the obligatory prayers.

If you miss the Sunnah of *Fajr*, you have a choice: you may repay it after observing the *Fajr* prayer or delay it. But one usually forget or become preoccupied when one delays it. The issue is that as long as there is no associated prohibition and there is a reason for the prayer, you can observe it after the *Fajr* prayer.

Allah knows best.

Chapter 196: emphasis on performing two rak'ah sunnah prayer before dawn (*fajr*) prayer

Hadeeth 1100, 1101, 1102 and 1103

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، مَسَّاَلَهُ، كَانَ لَا يَدْعُ أَرْبَعَ قَبْلَ

¹ Reported by Muslim, the Book of *Jumu'ah*, chapter on the Prayer after *Jumu'ah* (1457)

الظُّهُرِ، وَرَكْعَتَيْنِ قَبْلَ الْغَدَاءِ. رَوَاهُ الْبُخَارِيُّ .

Aishah ﷺ reported: The Prophet ﷺ never omitted four Rak'ah prayer before the Zuhra prayer and two Rak'ah prayers before dawn (Fajr) prayer. [Al-Bukhari]

وَعَنْهَا قَالَتْ: لَمْ يَكُنْ النَّبِيُّ، ﷺ، عَلَى شَيْءٍ مِّنَ النَّوَافِلِ أَشَدَّ تَعَاهُداً
مِنْهُ عَلَى رَكْعَتِي الْفَجْرِ. مُتَقْفَقُ عَلَيْهِ

Aishah ﷺ reported: The Prophet ﷺ did not attach more importance to any Nawafil prayer than the two Rak'ah of prayer before dawn (Fajr) prayer. [Al-Bukhari and Muslim]

وَعَنْهَا عَنِ النَّبِيِّ، ﷺ، قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا»
رَوَاهُ مُسْلِمٌ .

Aishah ﷺ reported: The Prophet ﷺ said, “The two Rak'ah before the dawn (Fajr) prayer are better than this world and all it contains.” [Muslim] Another narration goes: “The two Rak'ah before the dawn (Fajr) prayer are dearer to me than the whole world.”

وَعَنْ أَبِي عَبْدِ اللَّهِ بْلَالِ بْنِ رَبَاحٍ، رَضِيَ اللَّهُ عَنْهُ، مُؤْذِنِ رَسُولِ اللَّهِ،
أَنَّهُ أَتَى رَسُولَ اللَّهِ، ﷺ، لِيُؤْذِنَهُ بِصَلَاةِ الْغَدَاءِ، فَسَعَلَتْ عَائِشَةُ
بِلَالاً بِأَمْرِ سَأَلَتْهُ عَنْهُ، حَتَّى أَصْبَحَ جِدًا، فَقَامَ بِلَالٍ فَآذَنَهُ بِالصَّلَاةِ،
وَتَابَعَ آذَانَهُ، فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ، ﷺ، فَلَمَّا خَرَجَ صَلَّى بِالنَّاسِ،
فَأَخْبَرَهُ أَنَّ عَائِشَةَ شَغَلَتْهُ بِأَمْرِ سَأَلَتْهُ عَنْهُ حَتَّى أَصْبَحَ جِدًا، وَأَنَّهُ
أَبْطَأَ عَلَيْهِ بِالْخُرُوجِ، فَقَالَ - يَعْنِي النَّبِيَّ، ﷺ - : «إِنِّي كُنْتُ رَكَعْتُ
رَكْعَتَيِ الْفَجْرِ» فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ أَصْبَحْتَ جِدًا! قَالَ: «لَوْ

أَصْبَحْتُ أَكْثَرَ مِمَّا أَصْبَحْتُ، لَرَكِعْتُهُمَا، وَأَحْسَنْتُهُمَا، وَأَجْمَلْتُهُمَا
رَوَاهُ أَبُو دَاودٍ بِإِسْنَادٍ حَسْنٍ.

Abu 'Abdullah Bilal bin Rabah ﷺ, the Mu'adhdhin of Messenger of Allah ﷺ reported: I went to inform the Messenger of Allah ﷺ about the time of the dawn (Fajr) prayer, and 'Aishah ﷺ kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allah ﷺ of the time of Salat . I informed him again but he did not come out immediately to lead As-Salat . When he came out, he led As-Salat. I said to him: 'Aishah (ﷺ) kept me busy and thus diverted my attention by asking about something and the morning grew bright. You also came out late. Upon that the Messenger of Allah ﷺ said, "I was engaged in performing two Rak'ah of Fajr prayer." Bilal ﷺ said: "O Messenger of Allah! You delayed As-Salat so long as the morning grew bright." He replied, "Even if the morning had become brighter than it had, I would have performed two Rak'ah of prayer in an excellent manner." [Abu Dawud]

Commentary

The author, may Allah shower blessings on him, said in his book, Riyadus-Saliheen: The chapter on emphasis on performing two *rakah* Sunnah Prayer before the dawn (*Fajr*) Prayer.

The Sunnah of *Fajr*, which is the two *rakah* before it, has the following distinguishing features:

Firstly, it is Sunnah to be brief while observing them, and prolonging them is contrary to the Sunnah. Rather, it is so short that Aishah, may Allah be pleased with her, said: "He ﷺ used to be brief in them so much so that I said, did he recite *Surah al-Fatiha* or not." This is due to its brevity.

Secondly, it is recommended to recite some specific *Surahs* in them. It is either *Suratul Kafirun* in the first *raka'h* and *Suratul Ikhlas*

in the second rak'ah or ﴿٣﴾ “**قُولُوا إِمَّا مَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا**” “Say (O Muslims), ‘We believe in Allah and what has been sent down to us...’” (Suratul Baqarah: 136) and ﴿١٦﴾ **قُلْ يَأْهُلُ الْكِتَابِ تَعَالَوْا إِلَيْنَا كَلِمَتُر سَوَّلَعْ بَيْتَنَا وَبَيْنَكُمْ أَلَا شَبَدٌ إِلَّا اللَّهُ وَلَا شَرِيكَ لَهُ شَيْئًا وَلَا يَتَّخِذُ بَعْضُنَا عَصْنًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلُّوْ فَقُولُوا أَشْهَدُوا بِإِنَّا** ﴿١٦﴾ “Say (O Muhammad), ‘O people of the scriptures (the Jews and the Christians)! Come to a word that is just between you and us...’” (Suratul Aal-Imran: 64) in each rak'ah.

Thirdly, the Prophet ﷺ was not more diligent in performing any supererogatory prayer than the two *rak'ah* Sunnah Prayer before the *Fajr* Prayer. He ﷺ observed it assiduously.

Fourthly, the Prophet ﷺ informed us that it is better than the world and what it contains, and it is more beloved to him than the world and what it contains.

Fifthly, the Prophet ﷺ never left it whether on a journey or in residence.

The Sunnah of *Fajr* has these unique qualities. It is important for one to safeguard it and adhere to it while on a journey or resident. If one misses it before the *Salat*, one should observe it after the *Salat*. One may observe it at that moment or wait until the sun has risen to about the length of a spear.

Aishah, may Allah be pleased with her, mentioned that the Prophet ﷺ never neglected the four *rak'ah* supererogatory Prayer before *Zuhr* Prayer, though with two *Tasleem*. This is because the regular Sunnah Prayer of *Zuhr* is six *rak'ah*: four before it and two after it. Therefore, we should strive for what the Prophet ﷺ strove for and follow his Sunnah to the best of our ability. Allah – the most High - says,

﴿١﴾ **لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْوَى حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَآيَةً الْآخِرَةِ وَذِكْرُ اللَّهِ كَثِيرًا**

“Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.” (Al-Ahzab: 21).

Allah alone grants success.

Chapter 197: brevity to be adopted in performing the two rak'ah sunnah before fajr prayer, the time and surah to recite in them

Hadeeth 1104, 1105, 1106, 1107, 1108 and 1109

عَنْ عَائِشَةَ رَضِيَ اللُّهُ عَنْهَا أَنَّ النَّبِيَّ، ﷺ، كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلَةِ الصُّبْحِ. مُتَفَقُ عَلَيْهِ .

وَفِي رِوَايَةِ لَهُمَا: يُصَلِّي رَكْعَتَيِ الْفَجْرِ، إِذَا سَمِعَ الْأَذَانَ فَيُخَفَّفُهُمَا حَتَّى أَقُولَ: هَلْ قَرَأَ فِيهِمَا بِأَمْ الْقُرْآنِ!

Aishah ﷺ reported: The Prophet ﷺ used to perform two Rak'ah short prayer between the Adhan (call to prayer) and the Iqamah of the dawn (Fajr) prayers. [Al-Bukhari and Muslim]

وَعَنْ حَفْصَةَ رَضِيَ اللُّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ، ﷺ، كَانَ إِذَا أَذَنَ الْمُؤَذِّنَ لِلصُّبْحِ، وَبَدَا الصُّبْحُ، صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. مُتَفَقُ عَلَيْهِ .

Hafsah ﷺ reported: The Messenger of Allah ﷺ used to perform two short Rak'ah prayer when it was dawn and the Mu'adhdhin had called Adhan (for the Fajr prayer). [Al-Bukhari and Muslim]

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللُّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ، يُصَلِّي مِنَ الظَّلَلِ مَثْنَى مَثْنَى، وَيُوتُرُ بِرَكْعَةٍ مِنْ آخِرِ الظَّلَلِ، وَيُصَلِّي الرَّكْعَتَيْنِ قَبْلَ صَلَةِ الْغَدَاءِ، وَكَانَ الْأَذَانَ بِأَذْنِيهِ. مُتَفَقُ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: The Messenger of Allah ﷺ used to perform his optional night prayers at night, two Rak‘ah followed by two Rak‘ah , and at the end he would conclude with an odd Rak‘ah (Witr). Then he would perform two Rak‘ah prayer before the dawn (Fajr) prayer after hearing the Adhan , and he would make them so brief as if he could hear the Iqamah being called. [Al-Bukhari and Muslim]

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ، بِسْمِ اللَّهِ، كَانَ يَقْرَأُ فِي رَكْعَتِي الْفَجْرِ فِي الْأُولَى مِنْهُمَا: قُولُوا آمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا الْآيَةُ [٦٣] الَّتِي فِي الْبَقْرَةِ، وَفِي الْآخِرَةِ مِنْهُمَا: آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ [آل عمران: ٢٥].

Ibn ‘Abbas ﷺ reported: The Messenger of Allah ﷺ used to recite during the two Rak‘ah of Fajr prayer: “Say (O Muslims): We believe in Allah and that which has been sent down to us...” (2:136) which is in Surat Al-Baqarah in the first Rak‘ah and the Verse: “We believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah.” (3:52) in the second Rak‘ah .

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ، بِسْمِ اللَّهِ، قَرَأَ فِي رَكْعَتِي الْفَجْرِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ * وَ قُلْ هُوَ اللَّهُ أَحَدٌ * رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ recited in the two supererogatory Rak‘ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak‘ah], and Surat Al-Ikhlas (No. 112) [in the second Rak‘ah]. [Muslim]

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: رَمَقْتُ النَّبِيَّ، بِسْمِ اللَّهِ، شَهْرًا وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ * ، وَ قُلْ هُوَ اللَّهُ

أَحَدُْ . رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn ‘Umar ﷺ reported: I observed the Prophet ﷺ for one month reciting in the two supererogatory Rak‘ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak‘ah], and Surat Al-Ikhlas (No. 112) [in the second Rak‘ah]. [At-Tirmidhi]

Chapter 198: desirability of lying down on one's right side after the sunnah of fajr prayer

Hadeeth 1110, 1111 and 1112

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ، ﷺ، إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ، اضْطَبَعَ عَلَى شِقْوَ الْأَيْمَنِ. رَوَاهُ الْبُخَارِيُّ .

Aishah ﷺ reported: When the Prophet ﷺ had performed two Rak‘ah before the Fajr prayer, he would lie down on his right side. [Al-Bukhari]

وَعَنْهَا قَالَتْ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحدَى عَشْرَةِ رَكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ، وَيُوْتِرُ بِوَاحِدَةٍ، فَإِذَا سَكَّتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ حَقِيقَتَيْنِ، ثُمَّ اضْطَبَعَ عَلَى شِقْوَ الْأَيْمَنِ، هَكَذَا حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلِّإِقَامَةِ. رَوَاهُ مُسْلِمٌ

Aishah ﷺ reported: When the Prophet ﷺ finished the ‘Isha prayer, he would perform eleven Rak‘ah before the Fajr prayer, concluding each two Rak‘ah with Taslim (i.e., saying As-Salamu

'Alaikum) and observing the Witr (odd) at the end. When the Mu'adhdhin finished proclaiming Adhan for the Fajr prayer and it was dawn, he would rise and perform two short Rak'ah , and then would lie down on his right side till the Mu'adhdhin came to (inform) him about Iqamah . [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، عَلَيْهِ السَّلَامُ: «إِذَا صَلَّى أَحَدُكُمْ رَكْعَتِي الْفَجْرِ، فَلَيَضْطَجِعْ عَلَى يَمِينِهِ».

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "When anyone of you has performed two of Sunnah before the Fajr prayer, he should lie down on his right side." [Abu Dawud and At-Tirmidhi]

Commentary

We have earlier explained that the Prophet ﷺ used to observe an optional Prayer of two *rak'ah* before *Fajr* and that it is distinguished from the other regular optional prayers due to the aforementioned merits.

Another distinct quality is lying down on one's right side after observing the two *rak'ah* as the Prophet ﷺ would do. It is established from Aa'ishah, may Allah be pleased with her, in the two Saheehs that, "When the Prophet ﷺ had performed two *rak'ah* before the *Fajr* prayer, he would lie down on his right side." In the second hadeeth of Aishah reported by Muslim, he ﷺ used to observe eleven *rak'ah* and he would say the *Tasleem* after every two *rak'ah*.

This is a proof showing the gaffe of the one who thinks that he ﷺ would observe four *rak'ah* altogether, then another four *rak'ah* altogether, then three *rak'ah* whenever he observed eleven *rak'ah*. This is based on the hadeeth that she said, "Whether in Ramadan or any other months, the Prophet ﷺ did not pray more than eleven *rak'ah*. He would pray four *rak'ah* and do not ask about their beauty and length. Then he would pray four *rak'ah* and do not ask about their beauty or

length. Then he would pray three *rak'ah*.”

Some people think that he would pray four *rak'ah* together, then four *rak'ah*, then three *rak'ah*. This is illusion. They have taken the apparent meaning of the hadeeth. This hadeeth is understood to mean that he would observe four *rak'ah*, two *rak'ah* and another two *rak'ah*, then he would rest. Then, he would observe four *rak'ah* with *Tasleem* after each two *rak'ah* before taking another rest. Thereafter, he would observe three *rak'ah*. This is the precise interpretation.

This is because one narrator, which is Aaishah, reported the various *ahadeeth* from the Prophet ﷺ, and the action is one. Hence, it becomes obligatory to harmonize the reports in order to agree on the Sunnah. One should not say he did this once and he did the other at another time because the word ‘*kaana*’ indicates that it was a recurrent action.

As for the hadeeth of Aboo Hurayrah, may Allaah be pleased with him, concerning the Prophet ﷺ’s order: “When anyone of you observes the two *rak'ah* before *Fajr*, he should lie on his right side.” Although it was recorded by At-Tirmidhee and Aboo Dawood, and the author said the chain is authentic, the Scholar of the Ummah and the Ocean of cerebral and celestial knowledge, Shaykh ul-Islam Ibn Taymiyyah (may Allah shower blessings on him) said, “This hadeeth is *Munkar*. The command to lie in this manner after the two optional *rak'ah* before the *Fajr* prayer is not authentic from the Prophet ﷺ.” What the Shaykh (may Allah be pleased with him) said is correct because it is a *Munkar* hadeeth, so it is of no value. The Prophet ﷺ did not instruct that a man should lie on his right side after praying the two *rak'ah* before the *Fajr* prayer.

The statement of the author, may Allah shower blessings on him, in the chapter heading, ‘There is no difference between one who observes the night prayer or others’, shows that there is difference of opinion regarding it. Some scholars opine that it is generally recommended to lie down after the two *rak'ah* of the *Fajr* prayer. Some opine that it is generally not recommended while others hold that the matter requires further elucidation. They explain that if one performs the late-night supererogatory Prayer, it is recommended for one to lie

down after the two optional *rak'ah* in order to rest after exhaustion. But if he did not perform the late-night prayer he should not lie down.

The strangest and most astonishing opinion is that some scholars say that lying down after the two optional *rak'ah* is a condition for the validity of the *Fajr* prayer. They believe that the *Fajr* Prayer of the one who does not lie down is invalid. This is part of oddities of knowledge and bizarre sayings. What is the connection between lying down and the *Salat*? Lying down is distinct from the *Salat* and has no relationship with it. We have mentioned it in order to be cautious with opinions of some of the people of knowledge, may Allah be pleased with them.

The correct opinion is what Shaykhul-Islam stated that if a person is tired from *Tahajjud*, he should rest and lie on the right side. But this is with the condition that he should not fear that sleep would overcome him and thereby miss the *Fajr* Prayer. If he is afraid of this, he should not lie.

Allah alone grants success.

Chapter 199: the sunnah of zuhr prayer

Hadeeth 1113, 1114, 1115, 1116, 1117 and 1118

عَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ، ﷺ
رَكْعَتَيْنِ قَبْلَ الظُّهُرِ، وَرَكْعَتَيْنِ بَعْدَهَا. مُتَفَقُّ عَلَيْهِ .

Ibn 'Umar ﷺ reported: I performed with the Messenger of Allah ﷺ two *Rak'ah* before and two after Zuhr prayers. [Al-Bukhari and Muslim]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظَّهَرِ، رَوَاهُ الْبُخَارِيُّ .

'Aishah رضي الله عنها reported: The Prophet صلوات الله عليه وآله وسلام never omitted four Rak'ah supererogatory prayer before Zuhr prayers. [Al-Bukhari]

وَعَنْهَا قَالَتْ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي فِي بَيْتِي قَبْلَ الظَّهَرِ أَرْبَعًا، ثُمَّ يَخْرُجُ، فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي، فَيُصَلِّي رَكْعَتَيْنِ. رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها reported: Whenever the Prophet صلوات الله عليه وآله وسلام stayed in my house, he would perform four Rak'ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Salat . He would then come back and perform two Rak'ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak'ah (supererogatory prayer). When he had led the 'Isha' prayer, he would enter the house and perform two Rak'ah (supererogatory prayer). [Muslim]

وَعَنْ أُمِّ حَبِيبَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظَّهَرِ، وَأَرْبَعَ بَعْدَهَا، حَرَمَ اللَّهُ عَلَى النَّارِ».

Umm Habibah رضي الله عنها reported: The Messenger of Allah صلوات الله عليه وآله وسلام said, "Whoever observes the practice of performing four Rak'ah before Zuhr prayer and four after the Zuhr prayer, Allah will shield him against the Fire (of Hell). [Abu Dawud and At-Tirmidhi]

وَعَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظَّهَرِ، وَقَالَ: «إِنَّهَا سَاعَةٌ تُفْتَحُ

فِيهَا أَبْوَابُ السَّمَاءِ، فَأَحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Abdullah bin As-Sa'ib reported: The Messenger of Allah used to perform four Rak'ah prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time." [At-Tirmidhi]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا لَمْ يُصَلِّ أَرْبَعًا قَبْلَ الظَّهَرِ، صَلَّاهُنَّ بَعْدَهَا. رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ

'Aishah reported: If the Prophet could not perform four Rak'ah before Zuhr prayer, he would perform them after it (i.e., after the obligatory prayer). [At-Tirmidhi]

Commentary

The author, may Allah shower blessings on him, said: The Chapter on the Sunnah of Zuhr Prayer. He mentioned a number of hadeeths which all indicate that Zuhr Prayer has six accompanying voluntary *rak'ah*: Four *rak'ah* before it, with two *Taslim*, and two *rak'ah* after it. And if one forgets or misses the four *rak'ah* before the Zuhr prayer, he should pray it after Zuhr. This is because the regular optional prayers can be repaid as obligatory prayers can be repaid. However, it is reported in the hadeeth recorded by Ibn Majah that, "He should start with the Sunnah after Zuhr Prayer then followed by the Sunnah before it."

For instance, you came into the mosque to observe the Zuhr Prayer but the Imam has already commenced the congregational Prayer, which makes it impossible for you to observe the pre-Zuhr optional prayer. We say, observe your Prayer and recite your words of remembrance of Allah. Thereafter, observe the post-Zuhr two *rak'ah*

then followed by two sets of the pre-Zuhr *rak'ah* optional Prayer. This is the Sunnah.

All these hadeeths indicate that one is required to safeguard the *Rawaatib* (regular Sunnah) due to the saying of Aishah: “The Prophet ﷺ never omitted four *rak'ah* before the *Zuhr* Prayer.” That is, he ﷺ never abandoned them unless he is on a journey; in this case, he would not observe the Sunnah of *Zuhr* – neither the one before it nor the one after it.

Chapter 200: the sunnah of ‘asr prayer

Hadeeth 1119, 1120 and 1121

عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ، يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ. رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

‘Ali bin Abu Talib ﷺ reported: The Prophet ﷺ used to perform four *Rak'ah* before the ‘Asr prayer, separating them with *Taslim* (i.e., offering blessings) on the favourite angels who are near Allah’s proximity and the Muslims and the believers who come after them. [At-Tirmidhi]

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: «رَحِمَ اللَّهُ امْرَءًا صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا». رَوَاهُ أَبُو دَاوُدُ ، وَالْتَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn ‘Umar ﷺ reported: The Prophet ﷺ said, “May Allah have

mercy on a man who performs four Rak'ah before the 'Asr prayer."
[Abu Dawud and At-Tirmidhi]

وَعَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ. رَوَاهُ أَبُو دَاوُدٍ بِإِسْنَادٍ صَحِيحٍ.

'Ali bin Abu Talib ﷺ reported: The Prophet ﷺ used to perform two Rak'ah before the 'Asr prayer. [Abu Dawud]

Chapter 201: the sunnah of the maghrib prayer

Hadeeth 1122, 1123, 1124 and 1125

وَعَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلُّوا قَبْلَ الْمَغْرِبِ» قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ» رَوَاهُ الْبُخَارِيُّ .

'Abdullah bin Mughaffal ﷺ reported: The Prophet ﷺ said, "Perform two Rak'ah before Maghrib prayer." He ﷺ repeated it twice; when repeating it for the third time he added: "He who may so wish." [Al-Bukhari]

وَعَنْ أَنَّسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَقَدْ رَأَيْتُ كِبَارَ أَصْحَابِ رَسُولِ اللَّهِ، يَبْتَدِرُونَ السَّوَارِيَّ عِنْدَ الْمَغْرِبِ . رَوَاهُ الْبُخَارِيُّ .

Anas ﷺ reported: I saw the principal Companions of Messenger of Allah ﷺ rushing to the pillars (of the mosque) to perform two Rak'ah prayers behind them before the Maghrib prayer. [Al-Bukhari]

وَعَنْهُ قَالَ: كُنَّا نُصَلِّي عَلَى عَهْدِ رَسُولِ اللَّهِ، ﷺ، رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ الْمَغْرِبِ، فَقِيلَ: أَكَانَ رَسُولُ اللَّهِ، ﷺ، صَلَاهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيْهِمَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَا. رَوَاهُ مُسْلِمٌ .

Anas ﷺ reported: In the lifetime of the Messenger of Allah ﷺ, we used to perform two Rak'ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah ﷺ perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so." [Muslim]

وَعَنْهُ قَالَ: كُنَّا بِالْمَدِينَةِ فَإِذَا أَذَنَ الْمُؤَذِّنُ لِصَلَاةِ الْمَغْرِبِ، ابْتَدَرُوا السَّوَارِيَ، فَرَكَعُوا رَكْعَتَيْنِ، حَتَّىٰ إِنَّ الرَّجُلَ الْغَرِيبَ لِيَدْخُلُ الْمَسْجِدَ فَيَحْسَبُ أَنَّ الصَّلَاةَ قَدْ صُلِّيَتْ مِنْ كَثْرَةِ مَنْ يُصَلِّيْهِمَا. رَوَاهُ مُسْلِمٌ .

Anas bin Malik ﷺ reported: When we were in Al-Madinah, the moment the Mu'adhdhin finished the Adhan of the Maghrib prayer, the people hastened to the pillars of the mosque and performed two Rak'ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them. [Muslim]

Chapter 202: the sunnah of the ‘isha’ prayer

Commentary

These chapters describe the Sunnah of the ‘Asr, Maghrib, and Isha’ prayers. The explanation of the Sunnah of the Fajr and Zuhra Prayers have preceded.

As for the ‘Asr Prayer, part of the Sunnah before it is that a person should observe four *rakah* based on this hadeeth: “May Allah have mercy on a man who performs four *rakah* before the ‘Asr prayer.” This is a statement of supplication; that is, the Prophet ﷺ supplicated for whoever performs four *rakah* before ‘Asr. Although the authenticity of this hadeeth is a subject of intense discussion among the people of knowledge, it is however hoped that a person will attain this reward if he observes these four *rakah*.

As for the *Maghrib* Prayer, it has a voluntary Prayer before it and another after it; the Sunnah before it is not one of the regular optional Prayers but the one after it is. The Sunnah before it is built on a hadeeth in which the Prophet ﷺ said, “Observe *Salat* before *Maghrib*” and added after repeating it the third time: “for he who so wish” so that it will not be taken as regular Sunnah.

Therefore, you should observe two *rakah* of voluntary prayer after the *Adhan* of *Maghrib* prayer. But this is not comparable to the voluntary Prayer after it, which is an emphatic Sunnah. It is simply recommended, hence there is no harm if a person leaves it. That is why Anas said, “The Prophet ﷺ would see us observing Prayer, but he would not enforce it on us nor prohibit us.”

As for *Isha'*, it has a Sunnah before it and another after it although the one before it is not one of the regular optional Prayers. Rather, it is included in the general statement of the Prophet ﷺ: “Between every two *Adhans*, there is *Salat*.” But it is recommended to observe two *rakah* after it.

From the foregoing, it is clear that the five daily prayers: *Fajr* has a Sunnah prayer before it, but not after it; *Zuhr* has a Sunnah prayer before it and another after it; ‘*Asr* has no Sunnah prayer before or after it, although it has a Sunnah prayer that is not a regular optional prayer before it and the time after it is a period in which prayer is prohibited; *Maghrib* has a Sunnah after it and the one before it is not a regular optional prayer; and *Isha'* has a regular optional prayer after it but the one before it is not. These are the accompanying voluntary prayers for the obligatory Prayers.

One of the benefit of these supererogatory prayers is that they enhance the obligatory prayers if there is deficiency in the latter.

Allah alone grants success.

Chapter 203: the sunnah of friday prayer

Hadeeth 1126 and 1127

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ، فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “If anyone of you performs the Friday prayer, he should perform four Rak'ah (Sunnah) after it.” [Muslim]

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَيْنِ فِي بَيْتِهِ، رَوَاهُ مُسْلِمٌ .

Ibn ‘Umar ﷺ reported: The Prophet ﷺ would not perform any Salat (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak'ah there. [Muslim]

Commentary

The author, an-Nawawee, may Allah shower blessings on him, said in his book: Chapter on the Sunnah of Friday prayer.

The Friday prayer is an independent Salat, it is not Zuhra. For this reason, Asr is not combined with it; that is, if you are a traveler and you pass by a town and observe the Friday Prayer with them, you would not combine Asr to it because it is independent.

The Sunnah has only reported combining *Zuhr* and '*Asr*, not the Friday Prayer and '*Asr*. This is because the Friday prayer differs from the other Prayers with regard to the rulings before it, after it and on its day. There is no regular Sunnah before it. If a person comes to the mosque, he should pray whatever he wishes until the Imam enters; there is no specific number. He should pray at times and recite the Qur'an at other times until the Imam arrives⁽¹⁾ regardless of whether he prays two *rak'ah*, four *rak'ah*, six *rak'ah* or eight *rak'ah*. This depends on his ability. But there is a regular optional Prayer after it.

This post-Friday Prayer Optional Prayer is two *rak'ah* in the house based on the saying of Ibn Umar, may Allah be pleased with him and his father. He narrated that the Prophet ﷺ would not observe any *rak'ah* after the Friday prayer until he returns to his house where he would perform two *rak'ah*. And in the hadeeth of Aboo Hurayrah, which was mentioned by the author, the Prophet ﷺ said, "If anyone of you observes the Friday prayer, he should perform four *rak'ah* after it."

The scholars, may Allah have mercy on them, differ: is the Sunnah of the Friday prayer four *rak'ah*, with two *Taslim*, or two *rak'ah*? Some of them stated that it is four *rak'ah* because this is what the Prophet ﷺ commanded. The two *rak'ah* are his action, and his instruction takes precedence over his action. Therefore, it is four *rak'ah*. Others say it is only two *rak'ah* because this is what Ibn Umar, may Allah be pleased with him and his father, mentioned. As for the four *rak'ah*, they are not regular optional Prayers.

Others opine that one should observe four *rak'ah* if one is performing it in the mosque. However, one should observe two *rak'ah* if one is performing it in the house. This is the opinion of Shaykhul-Islam ibn Taymiyyah, may Allah shower blessings on him.

Yet others say he should combine between this and that. So he should observe four *rak'ah* based on his instruction and two *rak'ah* based on his action, hence the Sunnah after the Friday prayer would become six *rak'ah*.

¹ Check Fath' Dhil Jalaal wal Ikram, the Explanation of Bulugh al-Maram (2/90)

Observing the Sunnah of Friday prayer in the house is the best; that is, based on the opinion of Shaykhul-Islam. But you should increase it to four *rakah* if you observe it in the mosque.

Allah knows best.

Chapter 204: desirability of offering nawafil (voluntary or optional) prayers at home

Hadeeth 1128, 1129 and 1130

عَنْ زِيدِ بْنِ ثَابِتٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ قَالَ: «صَلُّوَا إِلَيْهَا النَّاسُ فِي بُيُوتِكُمْ؛ فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةً الْمَرءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ مُتَفْقُّ عَلَيْهِ .

Zaid bin Thabit ﷺ reported: The Prophet ﷺ said, “O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat.” [Al-Bukhari and Muslim]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ، ﷺ، قَالَ: «اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ، وَلَا تَتَحَذُّوْهَا قُبُورًا» مُتَفْقُّ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: The Prophet ﷺ said, “Observe part of the [Nawafil (voluntary)] Salat (prayers) in your homes. Do not turn your homes into graves.” [Al-Bukhari and Muslim]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا قَضَى أَحَدُكُمْ صَلَاةً فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ؛ فَإِنَّ اللَّهَ جَاعِلٌ

فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا» رَوَاهُ مُسْلِمٌ .

Jabir ﷺ reported: The Messenger of Allah ﷺ said, “When you have finished your (Fard) Salat (prayer) in the mosque, you should observe some of your (Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes).” [Muslim]

Commentary

After discussing the regular optional prayers which accompany the obligatory prayers, the author, may Allah shower blessings on him, explained in this chapter that it is best for a person to pray in his house.

He mentioned hadeeths regarding this:

The Prophet ﷺ said: “Pray in your houses, pray in your houses.” He instructed that one should pray in the houses because the *Salat* of an individual in his house is the best except the obligatory prayers. This indicates that a person is required to observe all his voluntary Prayers at home regardless of whether it is regular optional prayers, *Duha* prayer or *Tahajjud* among others.

Indeed, it is better to offer the supererogatory prayers at home even in Makkah and Madinah; it is better than observing it in the mosque, Masjid al-Haram or the Prophet ﷺ’s mosque. This is because the Prophet ﷺ made this statement in Madinah, and the *Salat* in his mosque is better than one thousand *Salat* in every other mosque except Masjid al-Haram.

Most people today prefer to observe optional prayer in Masjid al-Haram rather than the house. This is ignorance of sort. For example, the *Adhan* for *Fajr* was pronounced while you are in Makkah and someone asks you if it is better for him to observe the optional prayer at home or go to the Sacred Mosque? We say, it is better to observe it at home. Is *Salatul-Duha* better offered in the house or the Sacred Mosque? We say, in the house. Is *Tahajjud* better in the Sacred Mosque

or in the house? We say, in the house. This is better except for the obligatory prayers that must be performed in the mosques.

Hence, the Prophet ﷺ said in the last hadeeth, “Allah will put goodness in his house on account of his *Salat*.” That is, if you pray in the house, Allah will place goodness in the house and in your Prayer. Among this goodness is that when members of your household, especially the young ones, see you observing Prayer, they will follow you and they will become accustomed to *Salat*.

Another benefit is that the Prayer at home is usually free of show-off. People will observe a person in the mosque and perhaps a speck of show-off may creep into his heart. But in the house, he is closer to sincerity and farther from show-off.

Likewise, a person attains comfort from observing Prayer in his house: comfort of the heart and tranquility. There is no doubt that this enhances a servant’s faith.

The important point is that the Prophet ﷺ instructed us to perform *Salat* in our houses except the obligatory ones. Similarly, night prayer in Ramadan is also exempted from this. This is because what is best with reference to the night prayer in Ramadan is to perform it in congregation in the mosques although it is voluntary.

The Sunnah indicates that night prayer in Ramadan in the mosque is better because the Prophet ﷺ led his companions in prayer for three or two nights before suspending it. Then, he ﷺ said: “I fear that it would be made obligatory for you.”

Allah alone grants success.

Hadeeth 1131

وَعَنْ عُمَرَ بْنِ عَطَاءٍ أَنَّ نَافِعَ ابْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ ابْنِ أَخْتِ
نَمِيرٍ يَسْأَلُهُ عَنْ شَيْءٍ رَأَهُ مِنْهُ مُعَاوِيَةً فِي الصَّلَاةِ فَقَالَ: نَعَمْ صَلَيْتُ مَعَهُ
الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمَ الْإِمَامُ، قَمَتْ فِي مَقَامِي، فَصَلَيْتُ،

فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لَا تَعْدُ لِمَا فَعَلْتَ. إِذَا صَلَّيْتَ الْجُمُعَةَ، فَلَا تَصِلُّهَا بِصَلَاةٍ حَتَّى تَكَلَّمَ أَوْ تَخْرُجْ؛ فَإِنَّ رَسُولَ اللَّهِ، عَلَيْهِ السَّلَامُ، أَمَرَنَا بِذَلِكَ، أَنْ لَا نُوْصَلَ صَلَاةً بِصَلَاةٍ حَتَّى تَكَلَّمَ أَوْ نَخْرُجَ. رَوَاهُ مُسْلِمٌ.

'Umar bin 'Ata reported that Nafi' bin Jubair sent him to Sa'ib bin Ukti Namir to ask him about something that Mu'awiyah had seen him doing in Salat (prayer). He said: "Yes, I performed the Friday prayer along with him in the enclosure (Maqsurah), and when the Imam concluded the Salat with Taslim , I stood up in my place and performed the Sunnah prayer. When Mu'awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allah ﷺ ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place." [Muslim]

The author, may Allah shower blessings on him, mentioned this hadeeth regarding the recommendation to separate the obligatory prayer from the optional prayer.

In this narration, Mu'awiyah, may Allah be pleased with him, saw a man who observed the Friday prayer then stood up to observe the optional prayer. So, Mu'awiyah called him and told him that the Prophet ﷺ ordered that a *Salat* should not be followed up with another *Salat* until we shift position or talk.

For instance, if you perform *Zuhr* prayer, and *Zuhr* has an optional prayer after it which you want to perform, you should not pray it in your present position. Move to another place or go to your house, which is better. Alternatively, you should at least talk. This is because the Prophet ﷺ forbade joining a *Salat* with another *Salat* until one moves or talks. Hence, the scholars say that separating an obligatory prayer from an optional prayer with speech or shifting place is recommended.

The wisdom behind this is to prevent joining an obligatory prayer to an optional prayer; both of them should be separate in order to avoid mix-up. This is what the people of knowledge, may Allah have mercy on them, have said.

Allah alone grants success.

Chapter 205: encouraging witr prayer, explaining that it is an emphatic sunnah and its time

Hadeeth 1132, 1133 and 1134

عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: الْوِتْرُ لَيْسَ بِحَنْمٍ كَصَلَةِ الْمَكْتُوبَةِ،
وَلَكِنْ سَنَّ رَسُولُ اللَّهِ، ﷺ، قَالَ: «إِنَّ اللَّهَ وِتْرٌ يُحِبُّ الْوِتْرَ، فَأَوْتُرُوا يَا
أَهْلَ الْقُرْآنِ» رَوَاهُ أَبُو دَاودَ وَالْتَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Ali (bin Abu Talib) ﷺ reported: The Witr prayer is not obligatory as the prescribed Salat (prayers), but the Messenger of Allah ﷺ observed it as his regular practice (Sunnah). He ﷺ said, "Allah is Witr (single, odd) and loves what is Witr . So perform Witr prayer. O followers of Qur'an, observe Witr (prayer)." [At-Tirmidhi and Abu Dawud]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ،
ﷺ، مِنْ أَوَّلِ اللَّيْلِ، وَمِنْ أَوْسَطِهِ، وَمِنْ آخِرِهِ، وَأَنْتَهَى وِتْرُهُ إِلَى السَّحْرِ
مُتَفَقٌ عَلَيْهِ .

Aishah ﷺ reported: The Messenger of Allah ﷺ observed Witr prayer in every part of night at the beginning, middle and at the

last part. He ﷺ, however, would finish his Witr prayer before dawn. [Al-Bukhari and Muslim]

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتُرًا» متفقٌ عَلَيْهِ .

Ibn ‘Umar رضي الله عنهما reported: The Prophet ﷺ said, “Make Witr prayer the last of your Salat at night.” [Al-Bukhari and Muslim]

Commentary

In explaining the excellence of *Witr* prayer, the author, may Allah shower blessings on him, discussed its time, number and exhortation.

You should know that it is established from the Prophet ﷺ that he said, “Allah is *Witr* and He loves *Witr*.” Allah is *Witr* implies that there is no second god along with Him. And He, Blessed be He and Exalted, loves *Witr*.

The traces of this love is manifest in His creations and His legislations. We will realise that most of them are *Witr* and end with *Witr*. The total number of *rak’ah* in the five obligatory prayers is seventeen, which is an odd number. The night supererogatory prayer is eleven *rak’ah*, which is an odd number. Similarly, the greatest known creature is ‘Arsh, His throne, and it is one. The heavens are seven so also is the earth. So you see that *Witr* is manifest in the legislations of Allah and His creatures. This because Allah, the Blessed and Exalted, is *Witr* and loves *Witr*.

Likewise, you should know that there are two types of *Witr*: the obligatory *Witr* and the supererogatory *Witr*. The obligatory *Witr* refers to the *Maghrib* Prayer as established in an authentic hadeeth that it is the *Witr* of the day; that is, it caps the day’s prayer although it comes during the first part of the night.

As for the supererogatory *Witr*, it is the *Witr* that ends the night prayer. The Prophet ﷺ said, “Make your last Salat at night *Witr*.”

The scholars differ regarding the ruling of *Witr* in the night prayer. Some of them opine that it is obligatory, and whoever abandons it is sinful. However, it is not comparable to the obligatory Prayers and it is not one of the pillars of Islam. Notwithstanding, it is obligatory and a person that neglects it is a sinner.

Others state that it is simply recommended, hence one is not sinful for abandoning it.

Both parties have evidence, but the evidence of the latter seems weightier. This is because a man asked the Prophet ﷺ concerning what is obligatory for him of Prayers, and he ﷺ enumerated the five daily prayers for him. Then he asked, “Am I required to do other than this? He ﷺ said, ‘No, except if you desire to perform optional prayers’.”

However, some scholars elaborated saying, “The one who usually observes voluntary Prayer at the later part of the night must perform the *Witr*, but it is not obligatory for the one who will observe ‘Isha Prayer then go to bed. It is not mandatory for the latter based on the saying of the Prophet ﷺ, “O followers of the Qur'an, observe *Witr* prayers.” Hence, it is limited to them. While a general command would encompass them and others, this command is specific to them.

Nonetheless, abandoning *Witr* prayer is not good. Indeed, Imam Ahmad bin Hanbal, may Allah shower blessings on him, the Imam of *Ahlus-Sunnah* and conqueror of innovation said, “Whoever abandons *Witr* prayer is an evil person, and it is not proper to accept his testimony.”

He described him as an evil person whose testimony should not be accepted because the least of *Witr* prayer is one *rak'ah*. One *rak'ah* should not overburden anyone or consume a lot of your time. So, the one that abandons it, notwithstanding its attached emphasis, virtues and command of the Prophet ﷺ, is a criminal who has no good in him. He said, “It is not proper to accept his testimony”. So if a man bears witness before a judge, and we know that he does not perform the *Witr* prayer, we will reject his testimony. This is the saying of Imam Ahmad, may Allah shower blessings on him. This shows the importance of this *Witr* prayer, thus it is not proper for one to abandon it.

As for its period, it is from the time of 'Isha Prayer and its accompanying Sunnah prayer till the break of dawn. It starts from the time of 'Isha Prayer, even if you combine *Maghrib* with 'Isha by advancing 'Isha to *Maghrib*. For example, its period commences once a traveler or the one who advanced 'Isha Prayer in order to combine it with *Maghrib* due to rain or other events completes the *Isha* Prayer. He should pray *Isha'*, its accompanying optional prayer, then *Witr* prayer regardless of whether it is at the first part, middle part or last part of the night. This is stated by Aishah, may Allah be pleased with her: "The Prophet ﷺ performed *Witr* in every part of the night: at the first part of the night, its middle and last part. And he ends it before dawn." This is its time. Discussion regarding its number shall follow, Allah willing.

Allah alone grants success.

It should be known that the one who is hasty in *Salat*, which is a violation of tranquility, has no *Salat* regardless of whether it is obligatory or optional prayer. Once, a man entered the mosque and performed a *Salat* which lacks serenity, so the Prophet ﷺ told him, "Go back and perform your *Salat* for you have not prayed."⁽¹⁾ He did this for him three times. Calmness is a necessity.

How amazing is the son of Adam! How hasty is the son of Adam! How ignorant is the son of Adam! How erring is the son of Adam! Why is he in haste while he is talking and conversing with Allah? A man would stand chatting with his friend for an hour or two without leaning. Why is he in haste when he is meant to stand before Allah, the Mighty and Sublime, talking and conversing with Him, asking for His Forgiveness and glorifying His Praise? Does he have an army behind him? Certainly not! However, Satan, our enemy, only loves for us what will harm us. He loves to hinder us from the remembrance of Allah and the Prayer. Hence, he would say to us, "Be hasty, be hasty", as if we are on live coal.

I say, O my brother, endeavor to be calm in *Salat* and bring to your

¹ Reported by al-Bukhari: The Book of Adhan, the chapter on the obligation of recitation for the Imam and the followers in Prayers (715); and Muslim: The Book of Prayer, the obligation of reciting Suratul-Faatiah in every rak'ah (602)

consciousness that you are talking to Allah and conversing with Him in order to taste its sweetness and it becomes the comfort of your eyes, as it was the comfort of the eyes to the Prophet ﷺ.

But stealing from Salat is from Satan. We seek Allah's refuge from Satan, the rejected one.

O Allah save all of us from Satan, the outcast.

Hadeeth 1135, 1136, 1137 and 1138

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أُوتُرُوا قَبْلَ أَنْ تُصِبُّحُوا» رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ﷺ reported: The Prophet ﷺ said, "Perform Witr prayer before dawn." [Muslim]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، كَانَ يُصَلِّي صَلَاتَهُ بِاللَّيْلِ، وَهِيَ مُعْتَرِضَةٌ بَيْنَ يَدِيهِ، فَإِذَا بَقِيَ الْوِتْرُ، أَيْقَظَهَا فَأَوْتَرَتْ. رَوَاهُ مُسْلِمٌ .

Aishah ﷺ reported: The Prophet ﷺ used to perform his voluntary prayer at night (i.e., Tahajjud prayer) while she was sleeping in front of him; and when the Witr prayer was yet to be observed, he would awaken her to perform her Witr prayer. [Muslim]

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: «بَادِرُوا الصُّبْحَ بِالْوِتْرِ» رَوَاهُ أَبُو دَاوُدُ، وَالترْمِذِيُّ وَقَالَ: حَدِيثٌ حَسْنٌ صَحِيحٌ .

Ibn 'Umar ﷺ reported: The Prophet ﷺ said, "Hasten to perform

the Witr prayer before dawn.” [Abu Dawud and At-Tirmidhi]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ؛ فَلْيُوتَرْ أَوَّلَهُ، وَمَنْ طَمَعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتَرْ آخِرَ الَّلَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ» رَوَاهُ مُسْلِمٌ

Jabir ﷺ reported: The Messenger of Allah ﷺ said, “He who apprehends that he may not get up in the later part of the night, should observe the Witr prayer in the first part of it; and he who is certain to get up in the last part of it, he should observe Witr at the end of the night, because Salat at the end of the night is attended (by the angels), and that is better.” [Muslim]

Commentary

These are the remaining hadeeths regarding the *Witr* prayer mentioned by the author, may Allah shower blessings on him, in his book.

In one of them, the Prophet ﷺ said, “Observe your *Witr* prayer before dawn.” This is because the time of *Witr* prayer ends with the appearance of the dawn. So if the dawn appears, *Witr* prayer ceases even if it is between the *Adhan* of *Fajr* and its *Iqaamah*.

However, if the dawn appears without observing the *Witr* prayer, he should observe it during the day as even. That is, if he used to observe three *rak'ah* as *Witr*, he should observe four *rak'ah*; if he used to observe five *rak'ah* as *Witr* he should observe six *rak'ah*; and if he used to observe seven *rak'ah* as *Witr* he should observe eight *rak'ah*. This is based on the saying of Aishah, may Allah be pleased with her: “If the Prophet ﷺ was overtaken by sleep or pains, he would observe twelve *rak'ah* during the day.”

Know that *Witr* prayer has various forms:

First description: To observe only one *rak'ah*. This is allowed and it is not disliked to observe *Witr* in this manner.

Second: To observe *Witr* prayer as three *rak'ah*. He has a choice: he may conclude with a *Taslim* after two *rak'ah* then observe the third *rak'ah* or he may join the three *rak'ah* together with one *Tashahud*.

Third: To perform *Witr* prayer as five *rak'ah*, joined together without performing *Tashahud* until the last *rak'ah*.

Fourth: To observe *Witr* prayer as seven *rak'ah*, joined together without performing *Tashahud* until the last *rak'ah*.

Fifth: To observe *Witr* prayer as nine *rak'ah* without sitting except at the eighth *rak'ah* for *Tashahud* without *Taslim*. Then he would observe the ninth and conclude with the *Taslim*.

Sixth: To observe eleven *rak'ah*, with *Taslim* after every two *rak'ah*, then observe *Witr* as one *rak'ah*.

This is the description of the *Witr* prayer. We have earlier explained that *Witr* prayer is an emphatic Sunnah although some scholars say it is obligatory. So do not neglect the *Witr* prayer.

If you hope to wake up at the last part of the night, observe the *Witr* prayer at the last part of the night. But if you are afraid you may not wake up, observe the *Witr* prayer during the first part of the night, and do not sleep unless you have observed the *Witr* prayer. Hence, the Prophet ﷺ advised Aboo Hurayrah to observe the *Witr* prayer before going to bed. This is because Aboo Hurayrah (may Allaah be pleased with him) used to revise hadeeths of the Messenger during the first part of the night and would sleep throughout the last part. So the Prophet ﷺ directed him to observe the *Witr* prayer before he sleeps.

You should know that *Witr* prayer is a Sunnah while one is a resident or on a journey, do not leave it while on a journey. One of such is the night of Muzdalifah. If a person observes the '*Isha* prayer, he would observe *Maghrib* and '*Isha* Prayers together, followed by the *Witr* prayer.

Although Jabir, may Allah be pleased with him, did not mention it in his hadeeth, the basic ruling is to maintain the status quo because the Messenger never abandoned the *Witr* prayer while in residence or on a journey.

Allah alone grants success

Merit of the (optional) duha (forenoon) prayer, explanation of its minimum and maximum numbers, and incentive to protect it

Hadeeth 1139, 1140, 1141 and 1142

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَوْصَانِي خَلِيلِي، بِصَيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكِعْتَيِ الصُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ»
متفقٌ عَلَيْهِ .

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: My Khalil (the Messenger of Allah ﷺ) directed me to fast three days of each month, and to observe two Rak'ah Duha (optional prayer) at forenoon, and to perform the Witr prayer before going to bed. [Al-Bukhari and Muslim]

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يُصْبِحُ عَلَى كُلِّ سُلَامٍ مِنْ أَحَدِكُمْ صَدَقَةٌ: فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِيُءُ مِنْ ذَلِكَ رَكْعَاتٍ يَرْكَعُهُمَا مِنَ الصُّحَى»
رَوَاهُ مُسْلِمٌ .

Abu Dharr رَضِيَ اللَّهُ عَنْهُ reported: The Prophet ﷺ said, “In the morning, charity is due on every joint bone of the body of everyone of

you. Every utterance of Allah's Glorification (i.e., saying Subhan Allah) is an act of charity, and every utterance of His Praise (i.e., saying Al-hamdu lillah) is an act of charity and every utterance of declaration of His Greatness (i.e., saying La ilaha illallah) is an act of charity; and enjoining M'aruf (good) is an act of charity, and forbidding Munkar (evil) is an act of charity, and two Rak'ah Duha prayers which one performs in the forenoon is equal to all this (in reward).” [Muslim]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ، ﷺ، يُصَلِّي الصُّحَى أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللَّهُ. رَوَاهُ مُسْلِمٌ

'Aishah رَضِيَ اللَّهُ عَنْهَا reported: The Messenger of Allah ﷺ used to perform four Rak'ah of Duha prayer (at the forenoon) and would add to them whatever Allah wished. [Muslim]

وَعَنْ أُمِّ هَانِيٍءِ فَأَخْتَهَ بِنْتِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ، ﷺ، عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ، صَلَّى ثَمَانِيَ رَكَعَاتٍ، وَذَلِكَ ضُحَى» مُتَقْرَرٌ عَلَيْهِ. وَهَذَا مُخَصَّ لِفَظِ إِحْدَى رِوَايَاتِ مُسْلِمٍ .

Umm Hani, daughter of Abu Talib رَضِيَ اللَّهُ عَنْهَا reported: I went to the Messenger of Allah ﷺ on the day of the conquest of Makkah. He was taking a bath at that time. When he finished the bath, he performed eight Rak'ah (of optional) prayers. This was during the Duha (forenoon). [Al-Bukhari and Muslim]

Commentary

The *Duha* Prayer is two *rak'ah* or more which can be observed from the time the sun rises to the length of a spear till shortly before midday. Rising of the sun about a spear's length is approximately twenty minutes after sunrise. Then the time of *Duha* Prayer continues

until about ten minutes before midday. This is its period. However, performing it at the later part of its time is the best based on the saying of the Prophet ﷺ: “The *Salat* of the penitent is to be observed when the young ones of camels feel the heat of the sun. (i.e. when it becomes very hot).”⁽¹⁾

This is one of the Prayers that are recommended to be delayed. It is similar to the obligatory prayer of *Isha* which is better delayed till its last time unless if it is burdensome on the people. The *Duha* prayer is among of points of covenant of the Prophet ﷺ with some of his companions such as Aboo Hurayrah, Abu Darda, Abu Dharr.

When The Prophet ﷺ was advising Aboo Hurayrah, may Allah be pleased with him, he said, “He charged me with three things: Fasting three days in every month.” He did not specify any particular period of the month. Consequently, Aishah said, “The Prophet ﷺ used to fast three days in each month and he did not mind fasting them at the beginning of the month, at the middle or at the end.”⁽²⁾ It doesn’t count if the days are continuous or separated, they will all be rewarded. However, the best of these three days are *Ayyam al-Beed*: that is, the thirteenth, fourteenth and fifteenth days of the lunar month.

Thus, he advised him to observe two *rakah* of *Duha* between the rising of the sun to length of a spear and shortly before midday.

Thirdly: “To observe *Witr* prayer before sleeping”. He advised him to observe *Witr* prayer before sleeping. Aboo Hurayrah, may Allah be pleased with him, used to study the hadeeths of the Messenger of Allah during the first part of the night, so he sleeps late and fears that he may not be able to stand up during the later part of the night. Therefore, he advised him to observe *Witr* prayer before going to bed. The point of reference in this hadeeth is his saying: “And two *rakah* of *Duha*.”

Then he mentioned the hadeeth of Aboo Dharr, may Allaah be

1 Reported by Muslim: The Book of the Prayer of a Traveler and shortening it, the chapter on the *Salat* of the penitent (1237)

2 Reported by Ahmad (2/129), at-Tirmidhee: What has been narrated regarding fasting three during any part of the month (694); and Ibn Majah: What has been narrated regarding fasting three during any part of the month (1699)

pleased with him, that charity is due on every limb of a person every day the sun rises.

The word *As-Sulaama* refers to the limbs, bones or joints. The early scholars, may Allah have mercy on them, said each person has three hundred and sixty joints. Every joint requires charity from you every day because the One that restores it, the Mighty and Sublime, maintained it and granted it wellbeing has favoured you. Each limb demands a daily charity from you.

However, it is not limited to charity of wealth; rather, it encompasses everything that draws one closer to Allah such as speech, action or expending wealth. Every *Tasbih* (saying: *Subhaanallaah*) is an act of charity; every *Tahmid* (saying: *Alhamdulillaah*) is an act of charity, every *Tahlil* (saying: *Laa ilaaha illa Allaah*) is an act of charity, *Takbir* (saying: *Allaahu Akbar*) is an act of charity, enjoining good is an act of charity, forbidding evil is an act of charity. Everything that brings one closer to Allah is an act of charity. As such, it becomes easy for one to perform three hundred and sixty acts of charity daily.

He said, “And is equal to all this.” That is, two *rakah* of *Duha* (forenoon) prayer replaces all this, all praises be to Allah. This is a great bounty. It replaces the demand for charity from each of your limbs. It is sufficient for you to observe two *rakah* of *Duha* prayer. This shows that one is required to adhere to the two *rakah* of *Duha* prayer while on a journey or in residence.

However, does it have a specific number? We say, its least is two *rakah* but the maximum is whatever Allah permits. If you observe *Salat* for the whole of the forenoon, you are upon goodness. Hence, Aishah, may Allah be pleased with her said, “The Prophet ﷺ used to observe four *rakah* of *Duha* prayer and he would add whatever Allah wills.” It has no limit.

As for the saying of the one who says the maximum *rakah* is eight, this is questionable. The hadeeth of Umm Haani (may Allah be pleased with her) about the conquest of Makkah which stated that the Messenger of Allah ﷺ performed eight *rakah* does not indicate that it is the maximum. This is because it was coincidental, and such cannot

be a proof of limitation.

Accordingly, we say the least *rak'ah* is two and there is no maximum limit; pray whatever you wish. However, the Prophet ﷺ used to pray four *rak'ah* and he may observe eight *rak'ah*. Therefore, a person is obliged to take advantage of his life span to amass righteous actions. This is because he will regret spending an hour of his lifetime without using it to move closer to Allah, the Most High, when death approaches him.

Every hour that eludes you without moving closer to Allah is a loss because it has passed without you benefiting from it. Embrace the opportunity with *Salat*, remembrance of Allah, recitation of the Qur'an, and enhancing your relationship with Allah. Let your heart always be attached to Allah, the Glorified and Exalted, your Lord in the heaven and you on earth.

Do not be heedless of the remembrance of Allah with your tongue, actions, limbs and heart because the world is passing and it does not wait for anyone. Consider the previous nations that passed before you and those friends of yours who have preceded you. Yesterday, they were frolicking with you, eating and drinking as you are eating and drinking but they are subjected to their actions today. This will also happen to you irrespective of the duration of this world. Allah - the Most High said:

﴿بِتَائِهَا إِلَّا إِنْسَنٌ إِنَّكَ كَانُуْ إِلَيْ رَبِّكَ كَذَّابًا فَمُلَقِّي هِيَةً﴾

“O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).” (Al-Inshiqaq: 6).

Seize the opportunity, O my brother, of your lifetime. Your wealth, children and family will not benefit you on the Day of Resurrection except you come to Allah with a pure heart.

I ask Allah to make you and me among those who will come to his Lord with a pure heart and may He make us die upon faith and Islamic monotheism. Verily, He has power over all things.

Inducement to perform tahiyyat-ul-masjid (upon entering the mosque)

Hadeeth 1144 and 1145

عَنْ أَبِي قَاتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلَا يَجْلِسْ حَتَّىٰ يُصَلِّي رَكْعَتَيْنِ» متفقٌ عَلَيْهِ .

Abu Qatada reported: The Messenger of Allah said, "When anyone of you enters the mosque, he should perform two Rak'ah (of voluntary prayer) before sitting." [Al-Bukhari and Muslim]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ، ﷺ، وَهُوَ فِي الْمَسْجِدِ، فَقَالَ: «صَلِّ رَكْعَتَيْنِ» متفقٌ عَلَيْهِ .

Jabir reported: I came to the Prophet when he was in the mosque, and he said to me, "Perform two Rak'ah prayer." [Al-Bukhari and Muslim]

The excellence of performing two rak'ah of voluntary prayer after ablution

Hadeeth 1146

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ لِبِلَالٍ: «يَا بِلَالُ حَدَّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتُهُ فِي الإِسْلَامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلِيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ» قَالَ: مَا عَمِلْتُ عَمَلاً أَرْجَى عِنْدِي مِنْ أَنِّي لَمْ

أَتَطَهَّرْ طُهُورًا فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ مُتَفَقٌ عَلَيْهِ وَهَذَا لَفْظُ الْبُخَارِيِّ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said to Bilal ﷺ, “Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Jannah.” Bilal said: “I do not consider any act more hopeful than that whenever I make Wudu’ (or took a bath) in an hour of night or day, I would immediately perform Salat (prayer) for as long as was destined for me to perform.” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, mentioned these two chapters:

The first chapter is about *Tahiyyatul-Masjid* and that it is an emphatic Sunnah. If someone enters the mosque at any time it is disliked for him to sit before he prays two *rak’ah*. And there is no difference in it being two *rak’ah* of *Tahiyyatul-Masjid*, regular optional prayer, obligatory prayer, *Salatul-Istikharah* or others. The important point is that he should not sit without performing two *rak’ah*.

To begin with, we shall discuss the Sunnah of entering a mosque. It is very much emphasized so much so that some scholars say it is obligatory. The hadeeth of a man who entered the mosque on a Friday while the Prophet ﷺ was delivering the sermon and sat down lays credence to its emphatic nature. The man sat, so the Prophet ﷺ said to him, “Have you prayed? He replied in negative, so he ﷺ told him, “Stand and observe two *rak’ah* and make them brief”; that is, make them short in order to meet up with the *khutbah*. Thus, if the Messenger ﷺ would order him to observe the Prayer during *khutbah*, although listening to the *khutbah* is obligatory, it shows that *Tahiyyatul-Masjid* is obligatory. If not for the texts that show that it is not obligatory, we

would have said it is obligatory.

However, it is an emphatic Sunnah at all times. You should observe two *rakah* if you enter the mosque after the *Fajr* Prayer, after ‘Asr prayer, or when the sun is setting or rising. Do not sit down without observing it. You should observe the two *rakah* even if you enter while the Imam is delivering the sermon or people are listening to a lesson. It is necessary for you to observe two *rakah* in every situation and at all times.

However, two issues are exempted from this:

Firstly, it is not recommended for the Imam to observe two *rakah* when he enters the mosque (on Friday). Rather, he should mount the *minbar*, greet the congregation and proceed to deliver his sermon.

Secondly, if one enters the Scared Mosque to perform *Tawaf*; the two *Tawaf* will suffice him from the two-*rakah* prayer. But whoever enters the Masjid al-Haram to observe *Salat* should observe two *rakah* of *Tahiyyatul-Masjid* because it is like every other mosque in that regard. As for what is common among the masses that *Tahiyyatul-Masjid* of the Sacred Mosque is *Tawaf*, there is baseless. Rather, it should be stated the *Tawaf* would stand in stead of *Tahiyyatul-Masjid* for whoever enters the *Masjid al-Haram* to perform *Tawaf*.

But it is like every other mosque for whoever enters it in order to listen to a lesson, await the obligatory prayer or similar motives; he should not sit without observing the two *rakah*.

And it is good to observe two brief *rakah* if he enters the mosque on a Friday while the Imam is delivering his sermon. If he enters while the *Mu’adhdhin* is making the call to prayer, if it is not a Friday prayer, he should wait standing in order to follow the *Mu’adhdhin* and make supplication after the *Adhan*, then he should observe two *rakah*. But if it is a Friday prayer, and it is the second *Adhan*, he should observe *Tahiyyatul-Masjid* so as to devote himself to listening to the *khutbah*. This is how the people of knowledge explained it, may Allah have mercy on them.

As for the second chapter, it is about the voluntary prayer after

ablution. Whenever a person performs ablution, it is good for him to observe two *rak'ah* of prayer. This can be observed at any time, even if it is after 'Asr prayer or after *Fajr* prayer.

The Prophet ﷺ asked Bilal bin Rabah, may Allah be pleased with him, about his most auspicious deed in Islam, and he replied, "Whenever I perform ablution during the day or night, I would observe two *rak'ah* prayers." And the Prophet ﷺ approved of that.

In addition, it is better to avoid thinking of external matters during this *Salat*. This is because "Whoever perfects his ablution, then observes two *rak'ah*, without allowing his mind wander during the prayer, Allah will forgive him all of his sins." He should observe this two *rak'ah* prayer anywhere; whether it is in his house, if he performed the ablution at home, or in the mosque, if he performed the ablution in the mosque's ablution room.

Chapter 210: the excellence of friday prayer

Commentary

The author, may Allah shower blessings on him, stated in his book: The chapter on the virtues of Friday.

He mentioned some of the special characteristics of Friday. Friday is the day between Thursday and Saturday. It is a day specific to this Ummah. Allah misguided the Jews and Christians regarding it, so the Jews have Saturday and the Christians have Sunday. They are following us even though they came before us. This is one of the Virtues of this Ummah, all praise belongs to Allah.

This day is a day of distinctive features which both Saturday and Sunday lack. However, the Jews and Christian were misguided regarding it, so it became ours. All praises and Favour belong to Allah.

Friday has so many special characteristics. The best of those who have mentioned them is Ibn Qayyim, may Allah shower blessings on

him, in his book *Zaad Al-Ma‘ad*. Let us refer to it, and it is adequate and sufficient.

Then the author, may Allah shower blessings on him, began this chapter with the saying of Allah, the Most High:

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانشِرُوا فِي الْأَرْضِ وَابْنُغُوا مِنْ فَضْلِ اللَّهِ وَذَكِّرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ

﴿نُقْلِحُونَ ﴾١٠

“Then when the (Jumu‘ah) Salat (Prayer) is ended, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much: that you may be successful.” [Al-Jumu‘ah:10].

This verse concluded His saying:

﴿يَا أَيُّهَا الَّذِينَ مَاءَمُوا إِذَا نُوِدِي لِالصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَيْهِ ذِكْرَ اللَّهِ وَذَرُوا الْبَيْعَ

﴿ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾١٠ ﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانشِرُوا فِي الْأَرْضِ ﴾١٠

“O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (jumu‘ah prayer), come to the remembrance of Allah [jumu‘ah religious talk (khutbah) and the Salat (prayer)] and leave off business (and every other thing). That is better for you if you did but know! “Then when the (Jumu‘ah) Salat (Prayer) is ended, you may disperse through the land...” [Al-Jumu‘ah:9-10].

Allah – the most High -addressed the believers to leave off business when the call to Friday Prayer is pronounced. The intent is the second call that announces arrival of the Imam.

As for the first call, Uthman bin Affan, may Allah be pleased with him, instructed that the *Adhan* be pronounced when the population of Madinah grew in order to prepare people for attendance. This is one of the Sunnah of the right-guided Caliph, Uthman, and we have been ordered to follow his Sunnah. The Prophet ﷺ said: “Adhere to my Sunnah and the Sunnah and the Sunnah of the rightly guided Caliphs after me.” Whoever says it is an innovation has gone astray.

He has discredited the companions, may Allah be pleased with them, and the rightly guided Caliph.

We will say to him, ‘You are an innovator in this saying of yours which claimed that this is an innovation.’ How could it be an innovation when the Prophet ﷺ had referred to it as Sunnah: “The Sunnah of the rightly guided Caliph after me”. However, how could these matured fools, who are advanced in age, fault the companions, may Allah be pleased with them, and their leader, Uthman bin Affan, and still claim to be among the people of Sunnah. Rather, you are one of the people of innovation in this saying.

﴿إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَأَسْعِوا إِلَى ذِكْرِ اللَّهِ﴾

Allah says: “*When the call is proclaimed for the Salat (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (khutbah) and the Salat (prayer)]*”.

What is intended by the remembrance of Allah is the *khutbah* and the *Salat*. The remembrance of Allah in the sermon is by way of testification, discussing rulings, admonition and other means. And the remembrance of Allah in *Salat* is obvious.

“*And leave off business (and every other thing)*, forsake commercial activities. Consequently, when the call to prayer is pronounced on Friday, business transaction becomes prohibited except for those who are not charged with the obligation such as women, for example. Business transaction becomes illegal for the one who is required to attend the Friday prayer.

His sales at such period are not valid. Perhaps, he hears the *Adhan* of Friday on his way to the mosque with a companion of his, and they later transacted business, this dealing is void. The item of interest must not be transferred to the buyer and the fee must not be given to the seller because the deal is invalid. Everything prohibited by Allah is null and void based on the statement of the Prophet ﷺ, “*Every condition that is not in the Book of Allah is null and void.*”⁽¹⁾

¹ Reported by Ahmad (6/213); and Ibn Majah: The Book of Rulings, the chapter on manumission (2512)

His saying, “O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (jumu’ah prayer), come to the remembrance of Allah [jumu’ah religious talk (khutbah) and the Salat (prayer)] encompasses a traveler who is in a city. If he hears the Adhan of Friday prayer, it becomes obligatory for him to attend the Prayer because he is a believer. If he says I am a traveler. We say, are you not a believer? He will reply in affirmative. So we say, ‘Listen “O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (jumu’ah prayer), come to the remembrance of Allah [jumu’ah religious talk (khutbah) and the Salat (prayer)] and leave off business (and every other thing). That is better for you...” that is, it is better for you than business because it entails establishing one of the symbols of Islam and carrying out an obligatory task. So it is better than business, “If you did but know! That is, you will know that it is better if you possess knowledge.

The intent of this conditional sentence is to encourage leaving off business and to head to the Friday prayer.

“Then when the (Jumu’ah) Salat (Prayer) is ended, you may disperse through the land...” that is, you are permitted to scatter through the land and seek the Bounty of Allah through buying and selling. However, it should not distract you from the remembrance of Allah; hence, He said, “And remember Allah much.” That is, you should not think that you have finalized the remembrance of Allah because you have finished the remembrance of Allah in the khutbah and Salat. No, every state, time and place must reflect the remembrance of Allah. He, the most High - said,

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخِرَةِ لَيْلٍ وَآذِنَتْ لِأُولَئِكَ الْأَنْبِيبِ ﴾ ١٩٠

“Verily! In the creation of the heavens and the earth, and in the alternation of a night and day, there are indeed signs for men of understanding.” [Al-Imran:190]

Who are the people of understanding?

﴿الَّذِينَ يَذَكُرُونَ اللَّهَ قِدَّمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَنْتَهَى مَرْوَنَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾

رَبَّنَا مَا خَلَقْتَ هَذَا بِطَلَّا سُبْحَانَكَ فَوَنَا عَذَابَ النَّارِ ﴿١٩١﴾

“Those who remember Allah (always, and in prayers) standing, sitting and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): ‘Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire” [Al-Imran: 191].

In summary, you should not sit down aimlessly after completing the *Salat*; rather, go out to seek for sustenance and the Bounty of Allah.

This indicates that if a person prefers *Salat* to business transaction, he will be blessed whenever he goes out to buy or sell. This is because He said, “*And seek the Bounty of Allah (by working, etc.), and remember Allah much: that you may be successful.*” [Al-Jumu’ah: 10] This also indicates that there is no *khutbah* after the Friday prayer. This is because Allah said: ““*Then when the (Jumu’ah) Salat (Prayer) is ended, you may disperse through the land...*” There is no sermon, speech or admonition after it. The admonition contained in the sermon before the Prayer is sufficient and it is the legislated sermon according to the guidance of the Prophet ﷺ. Hence, Imam Ahmad said, “You should not listen to anyone who talks after the *Jumu’ah* prayer except it is a letter from the leader.” This is because letters are edicts from the leader, so it is necessary for the subject to listen to it because the leader has right of guidance and direction to good over the subject.

As for any other forms of admonition, the two sermons are sufficient and the best guidance is the guidance of who? Muhammad. He never gave sermon after the Prayer and such has not been reported from him in a sound or weak hadeeth. You will see some people taking it as a regular practice, they will stand to talk once the Friday prayer is over.

So, how many sermons will the Friday prayer now have? Three sermons! Where is this from? But if an issue that must be addressed occurs, a letter comes from the leader, one of his deputies, one of the ministers or others who are entitled to such speech, this will be read to the people and they should listen.

The saying of the Blessed and Exalted: “*That you may be successful*”. The Arabic word *La’alla* here denotes conviction, not indulging in hopes. Whenever you come across this word in the Book of Allah, it indicates conviction because hope is relevant in a case of one who finds an affair difficult. As for the Lord of the existence, everything is easy for him. So when you see *La’alla* in the Qur’ān, it denotes conviction.

For example:

﴿ يَأَيُّهَا الَّذِينَ مَاءْمُوا كُلَّبَ عَلَيْكُمُ الْفِيَامُ كَمَا كُلِّبَ عَلَى الظِّرَبِ مِنْ قَبْلِكُمْ لَعْنَكُمْ ﴾

 تَنَقَّوْنَ

“O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)” [Al-Baqarah: 183]; and the like of that. “*That you may be come pious*.” Meaning, so that you will become pious. “*That you may be successful*. Meaning, so that you will be successful.

May Allah bless you and us with success, goodness, righteousness and guidance. We ask Allah to guide us, and guide for us and make us guides. Verily He has power over all things.

Note: I warn that the prohibition of business after the second *Adhan* of *Jumu’ah* is general and as such, includes the Arak tooth-sticks which are usually offered for sale around the mosques. It is not permissible to sell or buy them at such moment.

Allah knows best.

Hadeeth 1147

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «خَيْرٌ يَوْمٌ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ؛ فِيهِ خُلُقُ آدُمَ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرَجَ مِنْهَا» رَوَاهُ مُسْلِمٌ .

1147. Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said,

“The best day on which the sun has risen is Friday. On that day Adam was created, he was admitted to Jannah , and he was expelled therefrom.” [Muslim]

Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said in his book: The chapter on the virtues of Friday and related issues. Aboo Hurayrah, may Allah be pleased with him, reported that the Prophet ﷺ said, “**The best day on which the sun has risen is Friday.**” The intent is the best day of the week. We have stated this so that it will not contradict the saying of the Prophet ﷺ: “**The best day on which the sun has risen is the day of Arafah.**”⁽¹⁾ This is because the day of Arafah is the best with reference to a year while it is (i.e. Friday) the best with reference to the week.

On that day, Adam was created. Adam is the father of mankind. Allah, the Mighty and Sublime, created him from clay with His Hand, then said to him, ‘Be and it was!’ He created him on a Friday and he was admitted into Paradise, which is the garden of Abode man will return to.

Allah admitted him and his wife into paradise and said,

﴿ وَيَنْهَامُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حِلْثٍ شِئْنَمًا وَلَا نَقْرِبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴾

﴿ ١٩ ﴾

“And O Adam! Dwell you your wife in paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimum (unjust and wrong doers)”. [Al-A’raf: 19].

Allah permitted both of them to eat from all the trees of Paradise as they wish and forbade them from a specific tree as test and trial.

¹ Reported by at-Tirmidhi: The Book of Tafseer ul-Quran, chapter on Suratul-Buruj (3262)

﴿فَوَسَّعَ لَهُمَا أَلْئَاطِينَ﴾

“Then Shaytan (Satan) whispered suggestions to them both” [Al-Araf: 20]. ﴿فَدَلَّهُمَا بِغُرُوبٍ﴾ “So he misled them with deception” [Al-Araf: 22].

And he swore to both of them that they would attain immortality and a kingdom that will not waste away if they eat from this tree. He did not leave them until they ate from the tree. Allah, the Most High, had placed reverence over their private part, so that which was hidden from them of their shame (private part) became manifest after they ate from the tree.

Each person began to look at the private part of the other. Adam was looking at the private part of Hawa, and Hawa was also looking at his private part. They became exposed because they desecrated the sanctity of Allah, the Mighty and Sublime, by eating from the tree. Allah the Most High said in regard to it:

﴿وَعَصَنَ عَادَمُ رَبَّهُ، فَغَوَى﴾

“Thus did Adam disobey his Lord, so he went astray” [Taha: 121].

As soon as they ate from it (i.e. the tree), Allah, the Mighty and Sublime, ordered both of them to get down to the earth. They were both expelled from Paradise and brought down to the earth. This is from the wisdom of Allah; otherwise, the human race and other creatures would not have existed. And this test took place. However, Allah, the Most High, decrees a means for everything based on His wisdom. See how they fell from Paradise to the lowest earth due to one sin.

What do you think about our own state of affairs? So many sins, night and day, we ask Allah to pardon you and us. Notwithstanding, we indulge in hope of what only exists in our imagination and incertitude. We contrive of occupying high ranks although we are

degraded by our many sins, neglect of obligations, and what the hearts harbour such as rancor, hatred and dislike.

We ask Allah to accept our repentance and may He rectify your hearts and our hearts. There is difference of opinion regarding the Paradise from which Adam was ejected: is it is the Eternal Abode or a garden of a mighty house on a hummock with sweet breeze and a lot of water? The correct opinion is that it is the everlasting garden. Regarding this, Ibn Qayyim said: “Come to the garden of Eden for it is your first abode and in it there is encampment”. And Allah has power over all things.

Some of the virtues of Friday is that Adam was created, admitted to Paradise and expelled from it on a Friday. They all contain wisdom. The creation of Adam is wisdom, admitting him to paradise is wisdom and sending him down to the earth because of a sin is wisdom. However, know that Adam and his wife turned to Allah in repentance:

﴿فَالرَّبُّنَا أَلْمَنَا أَنفُسَنَا وَإِن لَّرْتَنَفِرْنَا وَرَحْمَنَا لَتَكُونَنَّ مِنَ الْخَسِيرِينَ﴾ (٢٣)

“They said: ‘Our Lord! We have wronged ourselves. If you forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers”[Al-Araf: 23].

Allah the Most High said,

﴿فَمَنْ أَجْبَنَهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى﴾ (١٢٢)

“Then his Lord chose him and turned to him with forgiveness and gave him guidance.” (Taha: 122)

The period after the repentance was better for him than before the repentance.

Hadeeth 1148, 1149, 1150, 1151, 1152 and 1153

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى
الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ: وَزِيادةُ ثَلَاثَةِ
أَيَّامٍ، وَمَنْ مَسَ الْحَصَى، فَقَدْ لَعَا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “If anyone performs Wudu’ properly, then comes to the Friday prayer, listens to the Khutbah (religious talk) attentively and keeps silent, his (minor) sins between that Friday and the following Friday will be forgiven, with the addition of three more days; but he who touches pebbles has caused an interruption.” [Muslim]

وَعَنْهُ عَنِ النَّبِيِّ، ﷺ، قَالَ «الصَّلَواتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى
الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفَّرَاتُ مَا بَيْنَهُنَّ إِذَا اجْتَنَبْتِ
الْكَبَائِرُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Prophet ﷺ said, “The five daily (prescribed) Salat , and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided.” [Muslim]

وَعَنْهُ وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمْ، أَنَّهُمَا سَمِعاً رَسُولَ اللَّهِ، ﷺ،
يَقُولُ عَلَى أَعْوَادِ مِنْبَرِهِ: «لَيَتَّهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ
لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ» رَوَاهُ مُسْلِمٌ .

Ibn ‘Umar and Abu Hurairah ﷺ reported: We heard the

Messenger of Allah ﷺ saying (while delivering Khutbah on his wooden pulpit), “Either some people (i.e., hypocrites) stop neglecting the Friday prayers, or Allah will seal their hearts and they will be among the heedless.” [Muslim]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ، فَلْيَغْتَسِلْ» متفقٌ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: The Messenger of Allah ﷺ said, “When one of you intends to come for the Friday prayer, he should take a bath.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ» متفقٌ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: The Messenger of Allah ﷺ said, “When one of you intends to come for the Friday prayer, he should take a bath.” [Al-Bukhari and Muslim]

وَعَنْ سَمُرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ، فَبِهَا وَزَعْمَتْ، وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ» رواه أبو داود، والترمذني. وقال: حديث حسن.

Samurah ﷺ reported: The Messenger of Allah ﷺ said, “It suffices to perform Wudu’ properly for the Friday prayer; but it is better to take a bath.” [Abu Dawud and At-Tirmidhi]

Commentary

These hadeeths, as mentioned by al-Hafiz An Nawawee, may Allah shower blessings on him, in his book, *Riyaad us-Saaliheen*, contain explanation regarding the Friday prayer.

Among them is that if a person performs ablution in his house then goes to the mosque and remains silent till the Imam finishes the sermon, his (minor) sins between that Friday and the following Friday will be forgiven, and whoever touches a pebble has indeed caused an interruption. The meaning of *Al-laghu* is that he will be deprived of the virtue of the Friday prayer. With regard to reward, the Friday prayer would be like the *Zuhr* prayer in his case and not like the Friday prayer. The mosque of the Messenger of Allah was floored with pebbles because there was no sand or tile. It was covered with pebbles that are thrown in embers. Whoever touches it, that is play with it by touching it or similar act, has indeed committed an error. The import is that it will preoccupy him from listening to the *Khutbah*, which is obligatory.

That is why the Prophet ﷺ said, “The one who speaks while the Imam is delivering the *Khutbah* is like a donkey carrying books.” That is, he is similar to a donkey carrying books without benefiting from it. In addition, the one who says to him, ‘Be quiet’ has no *Jumu’ah* and he is deprived of its reward. In this hadeeth reported by Muslim, the Prophet ﷺ said, “Whoever performs ablution on Friday.” But in the hadeeth of Abu Sa’id al-Khudri he ﷺ said, “*Ghusl* (ritual bath) is obligatory for every adult.” It is preferable to act by the hadeeth of Abu Sa’id (may Allaah be pleased with him) for many reasons.

The first perspective: the hadeeth of Abu Sa’id contains an additional element, which is an obligation- the obligation of performing *Ghusl*. The hadeeth of Aboo Hurayrah stops at ablution, hence it becomes obligatory to accept the added element.

Secondly, Al-Bukhari, Muslim, Ahmad, an-Nasa’i, At-Tirmidhee, Abu Dawud and Ibn Majah reported the hadeeth of Abu Sa’id Al-Khudri; the seven agreed upon it. In contrast, the hadeeth of Aboo Harayrah is a lone hadeeth of Muslim. And it is well known that what the seven agreed upon is superior to what Muslim alone reported.

In addition, the Prophet ﷺ attached the obligation with an attribute that necessitates responsibility, which is his saying, “Upon every adult”. *Al-Muhtalim* is one who is mature, and maturity brings

responsibility.

Thus, we say that the weightiest opinion among the sayings of the people of knowledge is that *Ghusl* is obligatory for everyone, in winter and summer, regardless of whether there is impurity on him or not. The saying of the Prophet ﷺ on this matter is clear and this is manifest from the understanding of the companions, may Allah be pleased with them. Uttman bin Affan, may Allah be pleased with him, once entered the mosque while Umar bin al-Khattab, the Leader of the Believers, was delivering sermon, so Umar censured him. Then he replied, "By Allah, O Leader of the Believers, I only performed ablution before coming." So he said, "Only ablution! And the Prophet ﷺ had said, "When one of you comes to the Friday prayer he should perform *Ghusl*." That is, how would you restrict yourself to ablution. He criticized him in the presence of the companions.

In summary, the weightiest opinion is that *Ghusl* of Friday is obligatory. However, does a person's inability to perform *Ghusl* nullify his Friday prayer? No, it does not invalidate it because it is not a *Ghusl* to remove impurity lest we say he prayed without purification. Rather, it is an obligatory *Ghusl* which does not result from the presence of impurity.

Therefore, it does not suffice for *Ghusl* of removing sexual impurity. If someone performs *Ghusl* for the Friday prayer, while in a state of sexual defilement but does not intend the bath to get rid of sexual impurity, it will not suffice him. This is because *Ghusl* for Friday prayer is not to eliminate impurity, contrary to *Ghusl* for removing sexual impurity.

Allah alone grants success.

Hadeeth 1154 and 1155

وَعَنْ سَلَمَانَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، عَلَيْهِ السَّلَامُ: «لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهُورٍ، وَيَدْهِنُ مِنْ دُهْنِهِ، أَوْ يَمْسُّ مِنْ طِيبٍ بَيْتَهُ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا

كُتِبَ لَهُ، ثُمَّ يُنْصَتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا غُفرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ
الْأُخْرَى». رَوَاهُ الْبُخَارِيُّ .

Salman ﷺ reported: The Messenger of Allah ﷺ said, “If a man takes bath on Friday, (or) purifies himself as much as he can with Wudu’, oils his hair, applies whatever perfume available in his house, sets forth for the mosque, does not separate two people (to make a seat for himself), performs Salat what is prescribed for him, remains silent when the Imam speaks, his (minor) sins between that Friday and the following Friday will be forgiven.” [Al-Bukhari]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى، فَكَانَمَا قَرَبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَانَمَا قَرَبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ؛ فَكَانَمَا قَرَبَ كَبِشاً أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَانَمَا قَرَبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَانَمَا قَرَبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ، حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ» متفقٌ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the mosque), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allah; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allah; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imam ascends the pulpit, the angels (who write the names of those who come to

the mosque before the coming of the Imam) close (their record) in order to listen to the Khutbah ." [Al-Bukhari and Muslim]

Commentary

These hadeeths are about Friday and its prayer. The first is the hadeeth of Salman, may Allah be pleased with him, who reported that the Prophet ﷺ mentioned some actions which would lead to forgiveness of one's sins between that Friday and the following Friday if one were to do them.

One of them is performing *Ghusl*. He should perform *Ghusl* as he would perform *Ghusl* to get rid of sexual impurity as contained in the following hadeeth of Abu Harairah. We have earlier explained that the weightiest opinion is that this *Ghusl* is obligatory; it is compulsory for a person if he will be observing the Friday prayer. As for woman, it is not obligatory for them.

However, this obligation is not for the removal of impurity. So if a person abandons it and observes the Friday prayer, he is sinful but his prayer is valid since it is not for the removal of impurity.

Another action is applying perfume. Hence, one should perfume himself with 'Aud, Rose, Basil or any other fragrance. The important point is that he should use perfume and he should choose the best of what he finds.

Likewise, he should not separate between persons because he will upset the affected persons. This shows that the intent is to avoid separating a closed row, but one may fill in a gap if he finds a space because the two are sitting apart.

Furthermore, he should perform what has been prescribed for him of *Salat*. The Prophet ﷺ did not restrict the prayer, which shows that the Friday prayer has no regular optional prayer before it. Rather, one should pray whatever one whishes, few or many, until the Imam arrives.

Similarly, he should remain silent for the sermon, so he should not

speak until the speaker concludes the talk.

Thus, if he carries out these five things, his sins between the two Fridays will be forgiven. This is a great favour from Allah, the Mighty and Sublime.

As for the hadeeth of Abu Harayrah, may Allah be pleased with him, the Prophet ﷺ said, “He who takes a bath like the bath for ceremonial purity” that is, on Friday, like the bath to remove sexual impurity which is well-known.

Then he goes (to the mosque) at the first hour, he is like one who offers a camel as a sacrifice and distributes it to the poor. And whoever goes (to the mosque) at the second hour is like one who offers a cow as a sacrifice, and whoever goes at the third hour is like one who offers a ram with horns in sacrifice. He specifically mentioned the ram with horns because it is the strongest and biggest in size. And whoever goes (to the mosque) at the fourth hour is like one who offers a hen in sacrifice. Whoever goes to the mosque at the fifth hour is like one who offers an egg as sacrifice.

And when the Imam arrives, the book is folded and nothing will be written for the one present of reward except the usual reward of *Salat*. So if a person enters (the mosque) after the arrival of the Imam, the reward for coming early will not be recorded for him. Nonetheless, the reward of the step from his house to the mosque will be written for him.

This contains evidence that it is good for one to go early to the mosque on Friday. All praise be to Allah who has blessed most people today with good health and leisure. However, Satan has made them slothful and discourages them from good. Indeed, some people would go to the market for no just cause but to waste time until the Imam arrives; hence, they are deprived of good.

These hours vary in its duration according to the difference in days. The day is usually long during summer, so the duration is lengthy whereas the day is usually short during winter, so the duration is short. The important point is to divide the duration between sunrise and the

arrival of the Imam into five. This fraction might be akin to our one hour, and it could be longer than it or shorter. So the first hour is the first one fifth, the second hour is the second one fifth and so on.

Allaah Alone grants success.

Hadeeth 1156, 1157 and 1158

وَعَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَسْمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ، ﷺ، فِي شَأْنٍ سَاعَةَ الْجُمُعَةِ؟ قَالَ: قُلْتُ: نَعَمْ، سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ» رَوَاهُ مُسْلِمٌ .

Abu Burdah bin Abu Musa Al-Ash'ari reported: 'Abdullah bin 'Umar said to me: "Did you hear your father narrating something from the Messenger of Allah about the special moment during Friday?" I said: "Yes, I heard him report from the Messenger of Allah: 'It occurs between the time when the Imam sits down (on the pulpit after the first Khutbah) and the time Salat is over.'" [Muslim]

وَعَنْ أَوْسِ بْنِ أَوْسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ رَسُولُ اللَّهِ، ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ؛ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ؛ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ». رَوَاهُ أَبُو دَاؤدَ بِإِسْنَادٍ صَحِيحٍ .

Aus bin Aus reported: The Messenger of Allah said, "Among the best of your days is Friday. On that day pray to Allah to exalt my mention frequently, for your such supplications are presented to me." [Abu Dawud]

Commentary

These three hadeeths are related to the Friday prayer. The first is the hadeeth of Aboo Hurayrah (may Allaah be pleased with him) while the second is the hadeeth of Abu Musa (may Allaah be pleased with him).

They both explain that there is a time on Friday at which a Muslim would be granted whatever he asks Allah; this is one the special characteristics of Friday. During that period, if you supplicate to Allah for anything, as long as it does not involve sin or breaking ties of kinship, Allah the Most High will respond to it.

However, it is while he is observing *Salat* as stated in the hadeeth. The Prophet ﷺ indicated that this period is short. The scholars differ about the specific timing of this period: When is it? (Is it) at the beginning of the day, midday or last part of the day? There are more than forty views regarding it as there are more than forty views regarding the Night of Majesty. Nonetheless, some of these opinions could be merged and it is possible to narrow them down.

The most probable period of this hour is that which is alluded to by the hadeeth Abu Moosa Al-Ash'ari, may Allah be pleased with him: it occurs between the sitting of the Imam and the completion of the *Salat*. That is, when the Imam enters (the mosque) on Friday and greets the people and sits down; the period of acceptance begins from that moment. And it is well-known that people remain silent once he stands to deliver the *Khutbah*. But it is possible to supplicate between the two sermons and during the obligatory prayers. The supplication during the obligatory prayers is closer to acceptance because a person prostrates in it to Allah, “And a slave becomes nearest to his Lord when he is in prostration.”⁽¹⁾ Consequently, we hold that the likeliest time for the period of acceptance on Friday is from the sitting of the Imam till the end of the *Salat*.

O my brother, besiege your Lord with supplication during this period, perhaps Allah, the Mighty and Sublime, will answer you.

¹ Reported by Muslim: The Book of Prayer, chapter on what is said in Rukoo' and Sujood (744)

You should not doubt the acceptance nor consider the request to be huge, for Allah, the Glorified and Exalted, is too great for anything to overwhelm Him. Every thing is easy for Allah, the Mighty and Sublime, so invoke Him, the Glorified and Exalted, and strive to supplicate during this period.

The second time: From the ‘Asr Prayer till sunset; it is also hoped that this period holds acceptance. However, the challenging aspect is his saying ﷺ, “While he is observing *Salat*” for there is no *Salat* in the evening. But it could be said that a person needs to perform ablution during this time then observe the two *rak’ah* of voluntary prayer after ablution. On the other hand, it could be explained that if a person is waiting for *Salat*, then he is already in *Salat*.

Thus, we hold that the most credible view is what the hadeeth of Abu Musa indicated, then what the hadeeth of Aboo Hurayrah indicated. The remaining opinions do not have any clear evidence.

Another exclusive feature of Friday is sending a lot of *Salat* on the Prophet ﷺ. There is no doubt that he is the greatest of creatures with rights on us, his right on us is greater than our rights over ourselves. Hence, it is obligatory for you to give precedence to his love above the love of yourself, your son, your father, your mother, your wife and the entire mankind. It is not possible for your faith to be complete until you give precedence to the love of the Messenger of Allah ﷺ above the love of everyone. Part of his rights upon you is to send a lot of *Salat* and *Salam* upon him. He does not need your *Salat* and *Salam* but you are the one in need of the reward of the *Salat* and *Salam*. This is because if you send *Salat* upon the Prophet ﷺ once, Allah will send ten upon you. If you say, “*Allahumma salli ala Muhamadin*,” Allah will send ten *Salat* upon you despite that you are the one in need of it while the Messenger is not in need of it.

However, what is the meaning of *Salat* upon the Prophet ﷺ? We all say, “*Allahumma salli alaa Muhamadin*”, but most of us do not know the meaning of this sentence. What is the meaning of your word, “*Allahumma Salli alaa Muhamadin*? Abu Al-Aliyah, may Allah shower blessings on him said, “Allah’s *Salat* on His Prophet ﷺ

in His praise of him in the higher assembly, in the presence of the close angels; He praised him saying, “ My so and so servant has such and such”, He will mention some of his praiseworthy attributes. So, if you send *Salat* upon the Prophet ﷺ, Allah will praise you ten times. Therefore, do a lot of *Salat* and *Salam* for the Messenger of Allah on Friday, at all times.

I ask Allah, the Glorified and Exalted, to bless you and us with the observance of His right, the right of His Messenger and the right of His believing servants.

Chapter 211: the desirability of prostrating out of gratitude

Hadeeth 1159

عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ، مِنْ مَكَّةَ نُرِيدُ الْمَدِينَةَ، فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْوَرَاءَ نَزَلَ ثُمَّ رَفَعَ يَدِيهِ، فَدَعَا اللَّهَ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدِيهِ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا - فَعَلَهُ ثَلَاثًا - وَقَالَ: إِنِّي سَأَلْتُ رَبِّي، وَشَفَعْتُ لِأُمِّتِي، فَأَعْطَانِي ثُلُثَ أُمِّتِي، فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي، فَسَأَلْتُ رَبِّي لِأُمِّتِي، فَأَعْطَانِي ثُلُثَ أُمِّتِي، فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي، فَسَأَلْتُ رَبِّي لِأُمِّتِي، فَأَعْطَانِي الثُلُثَ الْآخَرَ، فَخَرَرْتُ سَاجِدًا لِرَبِّي» رَوَاهُ أَبُو دَاوُدَ .

Sa'd bin Abu Waqqas رضي الله عنه reported: We left Makkah with the Messenger of Allah ﷺ for Al-Madinah, and when we were near 'Azwara,' he ﷺ alighted (from his riding-camel) raised his hands in supplication to Allah for a while and prostrated himself. He

remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself (again), and remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself for the third time. Then he (ﷺ) said, “I supplicated my Rubb and made intercession for my Ummah , and He granted me one-third of them. So I again prostrated myself in gratitude to my Rubb . Then I raised my head and supplicated my Rubb for my Ummah , and He granted me another third of them. Again I raised my head and supplicated my Rubb for my Ummah and He granted me the last third of them. So I fell into prostration out of gratitude before my Rubb .” [Abu Dawud]

Commentary

The author, may Allah shower blessings on him, said: The chapter on Prostration of thankfulness at the time of renewal of blessing and passing away of some misfortune.

It is well known that the Favours of Allah, the Glorified and Exalted are innumerable as stated by Allah the Blessed and Exalted:

﴿وَإِن تَعْدُوا بَعْضَ اللَّهِ لَا تُحْصِنُوهَا﴾

“And if you count the blessings of Allah, never will you be able to count them. (Ibrahim: 34)

A case in point is the breath that repeats itself every second. If this breath were to be prevented, a person will die. It is a great blessing, and it is not possible to count it. Similarly, good health, well being, rest, drinking, defecating and urinating are all great blessings, continuous blessings at that. If a person were to be charged to prostrate for each of these blessings, he will remain in prostration all day long.

However, there are favours that are renewed for a person, like giving birth to a child, a marriage made easy for him, a wayfarer returned to him, he attained wealth, a glad tiding of victory for the Muslims or similar renewable favours. In this instance, it is recommended for

one to prostrate to Allah, the Blessed and Exalted, thanking Him. For example, he was given the glad tidings of a new born, this is a favour that is renewed. He should prostrate as he would prostrate in Prayer and say, “*Subhana Rabbiyal-A’la, Subhanaka Allahumma Rabbana wa bihamdika Allahummagh-Firli*” (Glory be to my Lord, The Most High, Glory be to You. O Allah, our Lord and Your praises. O Allah forgive me.) Then he should give thanks to Allah for the specific favour that has occurred by saying, “I thank You O my Lord for this favour”.

So also is the passing of misfortune. A person is in a continuous state of safety and exposure to harms and misfortune. However, sometimes a cause of misfortune would come up, which he would witness, then Allah would eliminate it for him. Let us use an accident as a case in point. A person is walking on the road and the car tumbled over but he was saved. He should prostrate to Allah, the Exalted, for the passing of this misfortune.

Another example is a person who ended up in a sinkhole while walking but he was saved. This is passing of misfortune, so he should thank Allah, the Glorified and Exalted, for this.

There are many instances of warding off misfortunes. So if Allah wards off a calamity from you, prostrate to Allah the Exalted as a gratitude for eliminating this calamity. For example, say in Prostration: “*Subhana Rabbiyal-A’la* [Glory be to my Lord the Most High, three times] And *Subhanaka Allahumma Rabbana wa bihamdika Allahummagh-Firli. Allahumma Inni Ashkurka ala an najawtani min hadhihi musibah* [Glory be to you, O Allah our Lord and Your praises. O Allah forgive me. O Allah, I thank You for saving me from this calamity] And he should state it. This is prostration of gratitude. The scholars, may Allah have mercy on them, differ on whether purification is a condition or not? The correct position is that it is not a condition. This is because it comes unexpectedly when a person is not prepared. Were he to go and perform ablution, the separation between the cause and its effect would be long. So if he is without ablution, he should prostrate.

Chapter 212: excellence of standing in prayers of night

Commentary

The author, may Allah shower blessings on him, said in his book, *Riyaad us-Saaliheen*: The chapter on the excellence of standing in prayers of night; that is to say, observing *Salat* during the night. It is the best of *Salat* after the obligatory prayers as it will be stated in the hadeeths, Allah willing. Allah, Blessed be He and Exalted, has stated the praise for those who observe *Salat* in the night and He instructed His Prophet ﷺ to observe *Tahajjud* (night prayer). He said,

﴿ وَمِنْ أَلَيْلٍ فَتَهَجَّدُ بِهِ، نَافِلَةً لَكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا حَمْمُودًا ﴾
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“And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer -Nawafil) for you (O Muhammad). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection)” (Al-Isra': 79).

So Allah ordered His Prophet ﷺ to perform the night prayer. It does not mean the whole night. This is because performing prayers during the whole night is not part of the Sunnah except sometimes like observing prayer for the whole night in the last ten days of Ramadan. As for the rest of the year, one is to sleep and observe *Salat*.

His saying: “Offer the Salat (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer -Nawafil) for you (O Muhammad)”. The scholars, may Allah have mercy on them, differ concerning His saying: “As an additional prayer for you.” It is said that it means that this is specific for you, that is, the obligation of *Tahajjud* because it is not obligatory for any other person save the Prophet ﷺ. The only exception is he who makes a vow to observe *Tahajjud*, then it becomes binding on him to fulfill the vow. Otherwise, it is not compulsory for any other person.

As for the Prophet ﷺ, it is obligatory for him to observe *Tahajjud* at night. And it is also said that the meaning of, “*As an additional prayer for you*” is *Nafilah* (i.e. addition and virtue). This is for him ﷺ and others.

Throwing more light on the product of *Tahajjud*, Allah, the Most High, said, *It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection).*” The scholars stated that if Allah, the Exalted, says in the Qur'an “*Asaa'*” it is mandatory. That is, Allah will raise you to a station of praise and glory. He will raise you on the Day of Resurrection to a station for which the entire creature will praise you. The Messenger of Allah ﷺ has a station of praise and glory on the Day of Resurrection, part of it being the great intercession; that is, the great intercession is one of his station of praise and glory. People will be resurrected on the Day of Resurrection on a single plain where there will be no mountains, trees, rivers or building. They will be made to hear the caller and the sight will capture them. There will be no barrier between them and the caller and no obstruction between them and the onlooker on a single plain.

The sun will be closer, about a mile away from them. This day will be long as it will be an estimate of fifty thousand years. Glory be to Allah, the Great! A person cannot stand for twenty-four hours but the measure of this day is fifty thousands years. And people will be afflicted with such distress and trouble which they will not be able to bear.

They will deliberate on the matter among themselves. They would consider getting someone to intercede for them before Allah, the Mighty and Sublime, that He may release them from this position. They will go to Adam; Allah will inspire them to go to Adam, the father of mankind. The father of all mankind is one, and he is Adam. As it is typical for one to flee to the closest person one considers beneficial in times of need, they will go to their father, Adam. They will say, ‘Intercede for us. Do you not see our present predicament? Allah created you with His own Hand and He taught you the names of everything and the angels were made to prostrate to you,’ that is, He gave you a lot of good, ‘so intercede for us before Allah.’ But he

will excuse himself. How will he do that? He will tell them that Allah forbade him to eat from a particular tree but he ate from it. This is a calamity. He is shy of Allah, the Mighty and Sublime, so how will he intercede for you before Allah?

Thereafter, they will go to Noah— he is the first Messenger among mankind. The first Messenger Allah sent to the inhabitants of the earth is Noah. They will remind him of the favour of Allah upon him, that he is the first Messenger of Allah sent to the inhabitants of earth. But he will excuse himself. How will he do that? Due to his statement:

﴿فَقَالَ رَبِّي إِنَّ أَبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ﴾ 10

“O my Lord! Verily, my son is of my family! And certainly Your Promise is true” (Hud: 45).

This is because Allah promised him that He will save him and his family. However, one of his children was a disbeliever, so he was not saved from the water. Indeed, Noah said to him:

﴿يَتَبَرَّأُ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكُفَّارِ ﴾ 11 ﴿قَالَ سَأَوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ﴾

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“O my son! Embark with us and be not with the believers. (The son) replied: “I will betake myself to some mountain; it will save me from the water” (Hud: 42-43) that is, I will not sail with you. But the flood was massive; do you know how it was? Allah opened the heaven.

﴿فَنَحْنَا أَنْوَبَ السَّمَاءَ إِلَّا مُنْهِرٌ ﴾ 11

“So We opened the gates of the heaven with water pouring forth.” (Al-Qamar: 11) Allah opened gates of the heaven with water pouring forth in abundance, more forceful than when it was closed. “

﴿وَفَجَرَنَا الْأَرْضَ عُبُونًا ﴾ 12

“And We caused springs to gush forth from the earth.” (Al-Qamar: 12), such that water began to spurt from the oven, which is a place of

fire and the hottest part of earth and the farthest from water. “*And We caused springs to gush forth from the earth,*” the entire earth surface.

So if the heaven is opened for water to pour forth and springs were made to gush forth from the earth, how would the water level be? It would be extraordinarily high, high enough to reach the mountaintop. There was a woman with a baby among those who disbelieved in Noah. Whenever the water level rises, she would climb the mountain further until it reached the peak of the mountain. So the water level reached her ankle, then her knees until it submerged her but she raised her baby up that he might be saved from drowning. But both of them were drowned. The Prophet ﷺ said, “If Allah had saved anyone, He would have saved the mother of this baby”.⁽¹⁾

However, Allah decreed that all the inhabitants of the earth be drowned except those who were on the ship, and refuge is with Allaah. The son of Noah that disbelieved in his father refused to sail. He said,

﴿فَأَلْسَأَوْيَ إِلَى جَبَلٍ يَعْصُمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَهُ﴾

﴿وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغَرَّقِينَ﴾

“I will betake myself to some mountain, it will save me from the water.” His father said to him, “This day there is no saviour from the decree of Allah except him on whom He has mercy. And waves came in between them, so he (the son) was among the drowned” (Hud: 43).

However, Noah, on him be peace and blessings, said,

﴿وَنَادَى نُوحٌ رَبَّهُ، فَقَالَ رَبِّي إِنَّ أَتْبَى مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَخْكُمُ الْمُنْكَرِينَ﴾

﴿يَسْتَخِفُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَشْتَأْنُ مَا لَيْسَ لَكَ بِهِ، عِلْمٌ إِنِّي أَعْلَمُ أَنْ تَكُونُ مِنَ الْأَكْنَهَيْنَ﴾

﴿أَكْنَهَيْنَ﴾

“And Nuh (Noah)! Called upon his Lord and said, ‘O my Lord!

1 Reported by al-Haakim (2/372)

Verily, my son is of my family! And certainly Your Promise is true, and You are the Most Just of the judge.’ He said: ‘O Nuh (Noah)! Surely, he is not your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant.” (Hud: 45-46). Glory be to Allah; this is the word of the Lord, the Mighty and Sublime, to one of the Prophets, who is one of the Messengers of strong will. He said to him, “I admonish you lest you should be one the ignorant”.

So they will go to Noah on this day, we ask Allah to save you and us from this punishment, and ask him to intercede on their behalf. But he will mention his sin: he asked of that which he had no knowledge. A sinner has no ground for intercession, so it is not possible for a sinner to intercede before the one whom he has disobeyed. Hence, he will excuse himself.

Thereafter, they will go to Ibrahim, the father of Prophets, whose religion we have been ordered to follow. They will remind him of the Favour of Allah on him. But he will excuse himself with things that do not harm him because he considered them as such due to the perfection of his faith. So he will tender his excuse and ask them to go to Musa.

Then, they will go to Musa and they will remind him of the Favour of Allah on him. However, he will also excuse himself; how will he do that? He will tell them that he slayed a soul without right when he killed a Copt against whom an Israelite sought his assistance. One of the children of Israel was arguing with a Copt, and Musa was one of the toughest persons. He was strong and strict. This is from the wisdom of Allah because nothing benefits the children of Israel except hardness and strictness, hence Allah sent him to the children of Israel. When he saw this Copt, he hit him with his fist and killed him. He will direct them to Isa after excusing himself because he killed a soul that he has not been ordered to kill.

Thereafter, they will go to Isa bin Maryam who was the last of the Messengers before Muhammad; there is neither Prophet nor Messenger between Isa and Muhammad. However, he will excuse

himself without giving any reason. Rather, he will direct them to someone who is better than him, and he is Muhammad. I ask Allah, the Exalted, to include you and me in his intercession.

Then, they will go to Muhammad and he will say, ‘I own it’. He will proceed and prostrate under the thrown after the permission of Allah. Then permission will be given to him to intercede and he will intercede. Then Allah will descend in order to judge among His servants. He will judge among them and they will be released from this standing.

O my brethren! Will the Messenger ﷺ be praised for this station? Yes, without doubt. All the noble Prophets, Messengers and Messengers of strong will excuse themselves until it reached the Messenger of Allah. Consider the chain of events. If Allah, the Glorified and Exalted, had willed, He would have directed them to Muhammad in the first instance. But He did otherwise in order to manifest the virtue of this noble Prophet, may the Peace and Blessings of Allah be upon him, and to actualize his statement:

﴿ وَمَنْ أَنْبَلَ فَتَهَجَّدَ بِهِ، نَافِلَةً لَكَ عَسَى أَنْ يَعْثُنَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴾

“*It may be that your Lord will raise you to Maqam Mahmud (i.e. a station of praise and glory)*” (Al-Isra’: 79).

And how excellent is this station. May Allah’s abundant peace and blessings be upon him. The remaining verses will be discussed later, Allah willing.

Chapter 212: excellence of the night prayer

Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, stated in his book, *Riyadus-Saliheen*: Chapter on the excellence of prayer at night. Then he mentioned the saying of Allah, the Blessed

and Exalted:

﴿ وَمِنَ الَّلَّا فَتَهَجَّدُ بِهِ نَافِلَةً لَكَ عَسَى أَن يَعْثُكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴾

“And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer -Nawafil) for you (O Muhammad). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection)” (Al-Isra': 79). This verse has earlier been discussed.

Thereafter, he mentioned the saying of Allah, the Blessed and Exalted:

﴿ نَسْجَافُ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبِّهِمْ حَوْفًا وَطَمَعًا وَمَتَّا رَزْقَهُمْ يُفْقُنُونَ ﴾

﴿ ١٦ ﴾

“There sides forsake their beds, to invoke their Lord in fear and hope and they spend (in charity in Allah's cause) out of what We have bestowed on them.” This is in the context of His saying:

﴿ إِنَّمَا يُؤْمِنُ بِيَايَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا حَرُوا سُجَّداً وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا

﴿ ١٥ ﴾

“Only those believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.” (As-Sajdah: 15)

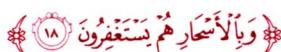
Allah, the Mighty and Sublime, described them with these honourable attributes: when they are reminded with the verses of Allah, they fall down prostrate. That is, they fall down prostrate in what requires prostration and they are not proud to place their foreheads and noses on the ground.

Rather, they submit themselves to Allah and if He orders

prostration, they prostrate. And it is possible that the meaning of His word, “*Fall down prostrate*” could mean the complete submission to Allah in worship, whether it was prostration or other means. “*And glorify the praises of their Lord,*” that is, they praise Allah, Blessed be He and Exalted. *Tasbeeh* implies distancing Allah from every deficiency or defect. This is *Tasbeeh*. ‘I praise Allah’ means, ‘I distance Allah and free Him from deficiency and defect because He has Perfect Attributes, which negate all deficiencies.’

His saying: “*The praise of their Lord*”. The letter *Baa* signifies accompaniment; that is, they glorify Allah in a manner that incorporates praises. *Al-Hamد* entails describing the subject of praise with perfection along with love and reverence. This is the meaning of *Al-Hamد*. ‘I praise Allah’ means ‘I believe that to Him belongs the Perfect Attributes and I mentioned this with my tongue.’ If eulogy, *Madh*, is repeated, it becomes praise, *Thana*, as indicated in the hadeeth of Abu Hurarah that the Prophet ﷺ said: “Allah, the Mighty and Sublime said, “I have divided the *Salat* into two halves between Myself and My servant. If he says, ‘All praise and thanks be to Allah, the Lord of the world,’ I will say, ‘My servant has praised Me.’ And when he says, ‘The Most Gracious, the Most Merciful’ I will say, ‘My servant has glorified Me.’”⁽¹⁾

“*And they are not proud,*” that is, they are not arrogant to worship Allah. If Allah commands them, they comply with the order in submission and humility, with feeling of servitude, and perfection of divinity and lordship for Allah, the Mighty and Sublime. “*they forsake:*” that is, they distance their sides from their beds. They stay awake at night by praying and remembering Allah, the Mighty and Sublime. And when they finish their *Salat*, they round it off by seeking for forgiveness as stated by Allah, the Exalted:



“*And in the hours before dawn, they were (found) asking (Allah)*

¹ Reported by Muslim (395), An-Nasaee (2/135), At-Tirmidhee (312), Aboo Dawood (821), Ibn Maajah (838).

for forgiveness” (*Adh-Dhariyat*: 18).

Some of the Salaf stated that this shows their complete knowledge of themselves; they observe prayer in the night then ask for forgiveness during the last part of the night for fear of falling short with Allah, the Mighty and Sublime. “*They invoke their Lord in fear and hope*”. They invoke Allah in request and worship. *Du'a* of request is for them to say, ‘O our Lord, forgive us. O our Lord, forgive us. O our lord, have mercy on us. O our Lord make our affairs easy for us. O our Lord, expand our breast for us’. This is *Du'a* of request. As for *Du'a* of worship, it is for them to observe *Salat*, fast in the month of Ramadan, perform pilgrimage, show kindness to parents, strengthen ties of kinship and other forms of worship.

Acts of worship are a form of supplication because if you were to ask a worshipper, why are you worshipping Allah? He will say, ‘In order to attain His pleasure and Paradise.’ So, he is supplicating to Allaah through his actions, and that could also be accompanied by supplicating through speech. Consider *Salat*, for example, it contains supplication. A person invokes in it, which is a pillar of the *Salat*, and leaving the supplication will nullify your *Salat*. In which place? During the recitation of *Al-Fatihah*. “*Guide us to the straight part*.” This supplication is a pillar in worship, your *Salat* will not be valid if you abandon it. Thus, the *Salat* is supplication by way of deeds and words.

Consequently, He said, “*They invoke their Lord*” that is, they worship Him and request from Him, “*in fear and hope*”, they fear His wrath and hope for His reward. This is because they will be punished if they do what is unlawful but they will be rewarded if they abstain from the unlawful and perform the obligation. They are fearful and hopeful. It is said that, “They fear for their sins and hope in the Bounty of Allah. If a person looks at himself and his sins, he will be afraid because sins are heavier than mountain and more than sand. We ask Allah, the Exalted, to treat us with His pardon. Then, we consider the immensity of the mercy of Allah and His forgiveness, and that forgiveness is dearer to him than punishment and that He is pleased with the repentance of His believing servant more than any pleasure

in the whole to this world.

The Prophet ﷺ said, “Verily Allah is more delighted,” The *Laam* is for beginning and it is for emphasis. “with the repentance of His slave than a person who has his camel on a waterless desert,” there was no one around him “and he lost it.” It went missing. “Carrying his food and drink and losing all hope of finding it”. He searched for it but he could not find it, so he lost all hope of it and life. “He went to a tree and lied under its shade”. He lied under the shade of the tree waiting for death since there was no other alternative for him except death. “He was disappointed about his camel, when all of a sudden he found it standing before him. He took hold of its reins.” *Khitaam* means reins. So he stood up and held it. “Then, out of boundless joy blurts out: O Allah, You are my slave and I am your Lord”. He wanted to say, “O Allah, You are my Lord and I am Your slave. But out of boundless joy, he said: “O Allah, You are my slave and I am Your Lord”. Allah, the Exalted, is more pleased with the repentance of His slave than this man with His camel.

Therefore, we hope in the bounty of Allah although our sins are numerous. Nonetheless, the Bounty and Mercy of Allah are greater, hence the five daily Prayers expiate the sins committed in between them when the major sins are not committed. This is a great bounty. So, they invoke Allah in fear and hope: fear of His punishment and hope in His reward; and fear of their sins and hope in His Favour. All these viewpoints are right.

“And they spend (in charity in Allah’s cause) out of what We have bestowed on them”. The *min* depicts part of a whole; that is, they spend some of what we have provided for them, not everything, because it is not essential for a person to spend his entire wealth in charity. Hence when Abu Lubabah said, “O Messenger of Allah, should I spend all of my wealth in charity? He said, “One third is sufficient for you, one third is sufficient for you. Spend one third in charity.” Indeed, the scholars say that if he vows to spend his entire wealth in charity, he will only be rewarded for one third because this is the directive. Hence, the article, *min*, represents part of a whole; that is, they spend part of what we have blessed them with.

It is also said that the *min* signifies explanation; that is, clarifying the genre of the action. They spend depending on the state of affairs; it may be nominal or immense, a third or half, or the entire wealth as done by Aboo Bakr, may Allah be pleased with him. Once, the Prophet ﷺ encouraged the companions to spend in charity, Aboo Bakr gave all of his wealth in charity while Umar, may Allah be pleased with him, gave half of his wealth in charity. So, Umar said, ‘Today I will surpass Aboo Bakr.’ This is because the companions, may Allah be pleased with them, used to compete with one another, not out of envy but in goodness. He came with half of his wealth, but Aboo Bakr brought his entire wealth. So, the Prophet ﷺ asked Abu Bakr, “What did you leave for your family?” He replied, ‘I left them with Allah and His Messenger’. He asked Umar, “What did you leave?” He replied, ‘I left half’. Then Umar said, “By Allah, I will never vie with him on anything after today”. This is because Aboo Bakr, may Allah be pleased with him, has virtues and excellence which no one, not even Umar, Uthman, Alee or those inferior to them, can surpass.

The important point is that they spend out of what Allah has bestowed on them. So what is its reward and product?

﴿ فَلَا تَعْلَمُ نَفْسٌ مَا أَخْبَرَنِي كُلُّمِنْ فُرَّةٍ أَعْنِي جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

“No person knows what is kept hidden for them of joy, as a reward for what they used to do” (As-Sajdah: 17). O Allah, count us among them, O Lord. No soul knows what is kept hidden for them of joy. This is because there are things no eye has seen, no ear has heard, and the mind of no man has conceived in the Garden of Bliss. Do you think that the Word of Allah, the Most High:

﴿ فِيهَا فَكِهَةٌ وَخَلْدٌ وَرَمَانٌ ﴾

“In them (both) will be fruits and date palms and pomegranates” (Ar-Rahman: 68); do you think that the date palm, pomegranates and fruits are like the ones in this world? No, by Allah, there is nothing in Paradise among the things of this world except in names. The name is pomegranate but your mind will never

capture this variety of pomegranate. The name is date palm, but its variety will never occur to your mind. "No person knows what is kept hidden for them of joy as a reward for what they used to do."

We ask Allah, the Most High, to make you and us among these pious, honourable and obedient people. Verily, He has power over all things.

Hadeeth 1160

وَعِنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لِمَ تَصْنَعُ هَذَا، يَا رَسُولَ اللَّهِ، وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأْخَرَ؟ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا!» مُتَفَقُ عَلَيْهِ. وَعَنِ الْمُغِيرَةِ بْنِ شَعْبَةَ نَحْوُهُ، مُتَفَقُ عَلَيْهِ .

'Aishah رضي الله عنها reported: The Prophet ﷺ kept standing (in prayer) so long that the skin of his feet would crack. I asked him: "Why do you do this, while you have been forgiven of your former and latter sins?" He said, "Should I not be a grateful slave of Allah?" [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: Chapter on the excellence of the night prayer. He mentioned three verses, but we have earlier discussed two of them. The third verse is the statement of Allah:

﴿كَأُولَئِكَ مَنْ أَيْتَنِي مَا يَهْجِعُونَ ١٧ وَبِالآتَاحَارِ هُمْ يَسْتَغْفِرُونَ ١٨﴾

"They used to sleep but little by night [invoking their Lord (Allah) and praying with fear and hope]. And in the hours

before dawn, they were (found) asking (Allah) for forgiveness'
(Adh-Adhariyat: 17-18)

These are some of the attributes of the pious whom Allah has promised gardens and springs. One of their qualities is that they only sleep a little at night because they are busy with prayers, recitation of the Qur'an and similar actions. Allah, the Most High said:

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكُمْ تَقُومُ أَدْنَى مِنْ ثُلُثِ الْأَيَّلِ وَنَفْسَهُ، وَثُلُثَةَ، وَطَافِيْهُ مِنَ الَّذِينَ مَعَكُ ﴾

"Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night or a third of the night and also a party of those with you" (Muzzammil: 20).

They used to stand in prayer, and they will ask Allah, the Mighty and Sublime, for forgiveness when they finish the prayer because they consider themselves falling short: *"And in the hours before dawn, they were (found) asking (Allah) for forgiveness".*

Allah, said in Surah Al-Imaran:

"And those who pray and beg Allah's pardon in the last hours of the night" that is, during the last part of the night.

Then he mentioned a number of hadeeths concerning this. One of them is the hadeeth of Aishah, may Allah be pleased with her, in which she reported that the Prophet ﷺ used to stand in prayer at night and lengthen the standing so much so that the skin of his feet would crack. This is because blood would descend in it, which makes it crack. It was said to him concerning this, 'Why do you do this when you have been forgiven of your past and future sins?' He said, "Should I not be a grateful slave of Allah?" The Prophet ﷺ made these actions as act of gratitude for the favour of Allah, the Glorified and Exalted. This shows that gratitude is to establish obedience to the One who has granted the favour. It is not when a person says, "I am grateful to Allah"! This is gratitude with the tongue, which is not sufficient. It is obligatory to show gratitude with the limbs and obedience to Allah, the Mighty and Sublime.

In this hadeeth, there is evidence showing the endurance of the Prophet ﷺ for worship and his love for it. This is because it is not possible for anyone to do it except due to intense love.

Consequently, he said, “The comfort of my eye has been put in Salat”. Salat is the dearest of actions to the Messenger ﷺ. One of his companions Abdullah bin Mas’ud, may Allah be pleased with him, once stood with him in prayer one night and he ﷺ prolonged the standing. Abdullah said, “Until I thought of an evil thing”. They asked, “What did you think of Abu Abdur-Rahman?” He replied, “I thought of sitting and leaving him”. Although he was a youth, younger than the Messenger of Allah in age, he was unable to be like the Prophet ﷺ.

But if someone asks, “Is it better for me to prolong my standing or to prolong my prostration and bowing during the night supererogatory prayer?” We will respond by saying: Consider what is healthier for your heart. A person may be humbler and attain a greater consciousness during prostration. He may also achieve this state in the standing position while reciting the Qur'an and pondering over it; he may discover some of the gems of the Book of Allah, the Mighty and Sublime, that he can't during prostration.

However, the best is for his Salat to be in concordance: if the standing is prolonged, the bowing and prostration should be prolonged; and if standing is shortened, the bowing and prostration should be shortened. In this way, it would be proportional like the Salat of the Prophet ﷺ.

And Allah knows best.

Hadeeth 1164 and 1165

وَعِنْ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ، بِسْمِ اللَّهِ رَجُلٌ نَّامَ لِيْلَةً حَتَّى أَصْبَحَ! قَالَ: «ذَاكَ رَجُلٌ بَالشَّيْطَانِ فِي أُذُنِيهِ - أَوْ قَالَ: فِي أُذُنِيهِ -» مُتَقْرَأٌ عَلَيْهِ .

'Abdullah bin Mas'ud رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported: Mention was made before the Prophet ﷺ of a man who slept throughout the night till morning. The Messenger of Allah ﷺ remarked, "He is a man in whose ears Satan urinated." [Al-Bukhari and Muslim]

Commentary

These two hadeeths are related to the night prayer.

The first hadeeth stated that a man who slept through the night till after dawn was mentioned in the presence of the Prophet ﷺ. His saying: "Hatta Asbaha" means till the dawn appears without observing the prayer. It may also mean that he missed the *Fajr* prayer. So, the Prophet ﷺ said, "He is a man in whose ears (or ear) Satan has urinated". When he urinated into his ears, it prevented him from hearing the call to prayer, so he did not stand (to pray).

This indicates that Satan urinates because the Prophet ﷺ stated that Satan has urinated in his ear. And he (i.e. Satan) also eats and drinks. It is established that the Prophet ﷺ said, "None of you should eat nor drink with his left hand for Satan eats and drinks with his left hand"⁽¹⁾.

Likewise, it is established from the Prophet ﷺ that Satan vomits. A man ate food without mentioning Allah's name, so Satan partook in it with him. This is because if you start eating without mentioning the name of Allah, Satan will join in with you. When the man later mentioned (Allah's name), the Prophet ﷺ said, "Satan has vomited what he ate"⁽²⁾.

Thus, it becomes obligatory for us to believe that (Satan does) these four things: urinating, eating, drinking and vomiting, as stated by the Prophet ﷺ. We must believe that they are true in their essence.

Firstly, this is because the Messenger ﷺ is the most knowledgeable of creatures as regards the affairs of the unseen.

Secondly, he ﷺ is the sincerest adviser of the Ummah. So, he ﷺ

¹ Reported by Muslim: The Book of Drinking, chapter on etiquettes of eating and drinking and their rulings (3765)

² Check Al-'Iqnah (1/47)

would never pass a confusing speech to it.

Thirdly, he ﷺ is the truest of creations, may the Peace and Blessing of Allah be upon him. So, he ﷺ would never say something while he intends what is contrary to the apparent meaning, never.

Therefore, Satan eats, drinks, vomits and urinates. However, are these actions of his perceptible and visible? No, it is not observable. We believe them and affirm that these are affairs of the unseen, so we do not know how they occur nor do we know about them from reality as perceptible issues.

This hadeeth contains evidence that it is good for a person to stick to the night prayer so that Satan will not have a way over him.

As for the hadeeth of Aboo Hurayrah, the Prophet ﷺ stated that when anyone of us sleeps, Satan ties three knots at the back of his neck. He will tie them and order them saying: “You have a long night”; he wants to hinder him from good. But if a person stands up and remembers Allah, one knot is loosened. If he performs ablution, the second knot is loosened. If he observes *Salat*, the third knot is loosened. He begins his morning in a happy and refreshed mood. All praise be to Allah; this is an easy remedy.

You should remember Allah by saying, “*Laa ilaaha illalla Allah. Alhamdulillah ladhi ahyaana ba'da ma amatana wa ilayhin-Nushur.*” [meaning: There is no true God except Allah. All the praises and thanks be to Allah who gave us life after having taken it from us and unto Him is the return]. Then, recite the last ten verses of *Surah Al-Imran* and perform ablution, two knots would have been loosened.

Consequently, it is recommended for a person to begin the night prayer with two brief units of prayer because the Prophet ﷺ instructed it and he himself did it. He will start the night prayer with two brief units of prayer because it swiftly releases the knot of Satan. A simple observance of two units of Prayer will untie the knot. This is one of the matters of the unseen, which we cannot perceive with our senses but can only recognize by way of revelation. It is obligatory for us to say: ‘We believe and accept what Allah and His Messenger have

stated.' This is because it is the reality of faith, and the one that does not believe except what he sees is not a believer.

Thus, the disbelievers usually believe when they see the punishment or death. When Fir ‘awn was drowning and he saw that he was on his last legs, he said,

﴿ إِنَّمَا مَنَّتُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ مَانَّتْ بِهِ بَنُو إِسْرَائِيلَ وَلَا مِنَ الْمُسْلِمِينَ ﴾ ٦٠

"I believe that none has the right to be worshipped but He (Allah) in whom the children of Israel believe in, and I am one of the Muslims (those who submit to Allah's will)." (Yunus: 90).

After a history of subjugating the children of Israel, he became a believer at this moment and he became their follower; he wanted to believe in what they believed in. He submitted himself while alive before he died but it was said to him: "Now" that is, now you believe. It is of no benefit.

﴿ مَا فِنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ٦١ فَالْيَوْمَ نُنْجِيَكَ بِذَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ مَأْيَةً ٦٢

"While you refused to believe before and you were one of the Mufsidun (evil-doers, the corrupters). So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who came after you "[Yunus: 91-92]

This is because Fir’awn terrorized them. If it were said to them that he is dead, they will have a doubt in their hearts. But if they see a swollen carcass on top of the water, they will believe:

﴿ فَالْيَوْمَ نُنْجِيَكَ بِذَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ مَأْيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ مَا يَنْهَا لَغَافِلُونَ ٦٣

"So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who came after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidence,

verses, lessons, signs, revelation, etc.) [Yunus: 92]

In a nutshell, my brothers, it is obligatory to accept these issues which bewildered your intellect; they are reported by the infallible. Hence, you should say: “We believe and accept.” And do not say, ‘I touched my hand and ear, I couldn’t find any form of wetness in them.’

Is the urine of Satan similar to the urine of humans? The knowledge of this issue is with Allah. We believe that he urinates in the ear of an individual if he stays away from *Salat* regardless of whether we feel the wetness of not. Likewise, we believe that he eats, drinks and vomits. It is obligatory for a person to accept the like of these issues and believe in them. How numerous are matters hidden from us!

When they came asking the Messenger about *Ruh*; what is the soul? It gives life to the body with its presence, so he moves around, but the body becomes carcass once it departs. So, what is the soul? Allah the Most High said:

﴿ وَسَأَلُوكُمْ عَنِ الرُّوحِ فُلَّا رُوحٌ مِّنْ أَثْرِ رَبِّي وَمَا أُوتِيشُ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾ (٨٥)

“And they ask you (O Muhammad) concerning the *Ruh* (the Spirit); Say: The *Ruh* (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only little.” [Al-Isra’: 85] That is, the knowledge will not be revealed to you; that is, you will not know what the spirit is?

And when a sparrow dipped its beak once in the sea, Khidr said to Musa: ‘My knowledge and your knowledge compared to the knowledge of Allah is like what this sparrow has taken out of this sea.’⁽¹⁾ That is, nothing decreases it.

So we do not know except what Allah taught us and we have been given only little knowledge.

Allah alone grants success.

¹ Reported by al-Bukharee: The Book of Knowledge, the chapter on what is expected of a scholar if he is asked about the most knowledgeable person (119); and Muslim: The Book of Virtues, chapter on the virtues of Khidr عليه السلام (4385)

Hadeeth 1166

وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ قَالَ: «أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ، وَأَطْعُمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

'Abdullah bin Salam reported: The Prophet ﷺ said, "O people, promote the greetings, feed (the poor and needy) and perform Salat when others are asleep so that you will enter Jannah safely." [At-Tirmidhi]

Commentary

The author, may Allah shower blessings on him, reported this hadeeth on the authority of Abdullah bin Salam (may Allaah be pleased with him) under the chapter on the excellence of standing in Prayer at night. The Prophet ﷺ said, "O people, promote the greetings". You should know that if a legislative message begins with a call, it demonstrates the importance of such message. This is because a call awakens the addressee; there is a difference between you uttering a word broadly speaking and you mentioning the addressee. The second is more powerful in stimulating interest and attentiveness. He said, "O people, promote the greeting." *Afshoo* means demonstrate, proclaim and multiply the greeting of Salam. The speaker and the addressee give the greeting of Salam because it is good for a Muslim to greet everyone he meets that deserves to be greeted, whether he knows him or not.

The one that deserves to be greeted with the greeting of Salam is a Muslim, whom it is unlawful to boycott. As for a disbeliever, do not initiate the greeting of Salam to him regardless of whether he is a disbeliever with no link to Islam or he is upon innovation that takes one out of Islam. Such a person should not be met with the greeting of Salam because he does not deserve it. Consequently, the

Prophet ﷺ said, “Do not initiate the greeting of Salam to the Jews and Christians.”⁽¹⁾

It is necessary for the initiator to raise his voice in order to be heard, and he should not greet with his nose. This is because some people, we ask Allah for guidance for them and us, have pride or aversion; if he meets you, he greets you with his nose, making it hard for you to hear him.

This is contrary to the command to promote the Salam; promoting the Salam involves you raising your voice to say, *As-Salam alayka*. The scholars explained that the only exception is giving Salam to a people while some people are sleeping around them. It is not proper to raise one's voice to the level that will wake the ones sleeping as this will hurt those sleeping.

Then the recommended mode is for you to say, *As-salam alayka* if the responder is one person. If they are a group of men, you should say, “*As-salam alaikum*” and if they are a group of woman, you should say ‘*As-Salam alaikun*’, dependent on the addressee. Then if you say, “*As-salam alaika* or *alaikum* or *Alaikun*”, you sense that you are asking for safety for him for “*As-salamu alaikum*” is not a mere greeting.

Rather, it is supplication for safety; that Allah should save him from all harms: from the harms of sins, the harms of the hearts, the harms of the body, the harms of honour, and from every other forms of harm. Consequently, if you say, “*Ahlan wa Marhaban*” rather than *As-Salam alaykum*” it will not suffice you. This is because the former does not contain supplication, but mere greeting and felicitation. However, the responder must reply in a similar manner to the speaker. This issue is obligatory based on the saying of Allah, the Most High:

﴿ وَإِذَا حُيِّتُم بِنَجَّابٍ فَحَبُّوْا إِلَّا خَسَنَ مِنْهَا أَوْ رُدُّوهَا ﴾

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally” (An-Nisa: 86)

¹ Reported by Muslim: The Book of Salaam, chapter on the prohibition of initiating Salaam to the People of the Book (4030)

If he says, “As salam alayka” and you say, “Ahlan wa Marhaban, O father of so and so, Ahyaka Allah, we are pleased with your coming. Come in please.” All these words are not sufficient to answer *As-Salam alayka*. It is a must for you to say, “Alayka-Salam”. If you do not do it, you are sinful and you have a misdeed because you have abandoned an obligation: “Greet in return with what is better than it or (at least) return it equally.” You did not reply it nor greet with what is better than it.

Similarly, if you are greeted with a loud and clear voice, do not reply with your nose for he may hear it or not. This is not permissible because you did not return the greeting in equal terms or with what is better than it.

Most people would say, As- Salamu Alaykum with a clear voice and the other person replies with an inaudible voice, which is not hearable and filled with insolence and aversion. This is not permissible because of the saying of Allah, the Most High: “Greet in return with what is better than it, or (at least) return it equally.” It includes the manner and description of performance.

If you say *As-salam alaykum* to someone and he replies with “*Ahlan Marhaban*,” tell him that ‘O my brother, this is not sufficient. You have not replied the obligatory greeting for now.’ You should inform him because Allah, the Most High, has instructed us to enjoin good and forbid evil.

Similarly, the Prophet ﷺ said, “Feed people.” Who is to be fed? The one in need of it. Feeding your family such as your wives, children, males or females, and your household is the best. This is better than you giving charity to be needy. This is because feeding your family is performing an obligation, which is better than doing a voluntary act based on the saying of Allah, the Most High, in a Divine Hadeeth: “My slave will not move closer to Me with anything more beloved to Me than what I have made obligatory for him.” Feeding your family is better than feeding the needy at the door because the

former is obligatory while the latter is voluntary. Whoever feeds his family without decreasing anything, he performs the obligation, has discharged this responsibility of feeding. And it is good to give out whatever is excess in charity.

His saying, “And perform Salat when others are asleep.” O Allah, count us among these people who “perform Salat when others are asleep.” Perhaps, the best and most pleasant of sleep is after the middle of the night till dawn. So a person stands at this time for the sake of Allah, the Mighty and Sublime, performing *Tahajjud* and moving closer to Him with His words and supplication in submission before Him, while people are asleep; this is among the best of actions. “Perform Salat when others are asleep”, this is the point of reference in this hadeeth; that the Messenger made *Salat* at night one of the means of entering Paradise. And then he said, “So that you will enter Jannah safely.” The angels will say Salam to you:

﴿جَنَّتُ عَدِنٍ يَدْخُلُونَا وَمَنْ صَلَحَ مِنْ أَبْيَاهُمْ وَأَذْوَاهُمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ﴾

﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنَعَمْ عَفْيَ الدَّارِ﴾

“Adn (Eden) paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, their wives, and their offspring. And angels shall enter unto them from every gate (saying): “Salamun ‘Alaykum (peace be upon you) for you persevered in patience! (Ar-Ra’d: 23-24)

They will greet them for their patience and for this great reward. “And you will enter Paradise safely.” Apparently, it is without punishment or retribution because whoever is punished is not safe. These three issues contained in this hadeeth are among the means of entering the Paradise safely.

We ask Allah, the Most High, to assist us and you on them, and may He count us among those who will enter Paradise safely. Verily, He has power over all things.

Hadeeth 1167, 1168, 1169 and 1170

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، بِسْمِ اللَّهِ: «أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “The best month for observing Saum (fasting) after Ramadan is Muharram, and the best Salat after the prescribed Salat is Salat at night.” [Muslim]

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ، بِسْمِ اللَّهِ، قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتُرْ بِوَاحِدَةٍ» مُتَقْوِّلٌ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: The Prophet ﷺ said, “Salat during the night should consist of pairs of but if you fear that morning is near, then pray one Rak‘ah as Witr.” [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: كَانَ النَّبِيُّ، بِسْمِ اللَّهِ، يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُؤْتِرُ بِرَكْعَةٍ مُتَقْوِّلٌ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: The Prophet ﷺ performed the night prayer in pairs (i.e., Rak‘ah) and made it odd number by observing one Rak‘ah (as Witr). [Al-Bukhari and Muslim]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ، بِسْمِ اللَّهِ، يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لَا يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لَا يُفْطِرَ مِنْهُ شَيْئًا، وَكَانَ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًّا إِلَّا رَأَيْتَهُ، وَلَا تَأْئِمًا إِلَّا رَأَيْتَهُ. رَوَاهُ البُخَارِيُّ .

Anas ﷺ reported: The Messenger of Allah ﷺ used to leave off

observing Saum (fasting) during a month until we thought that he would not observe Saum at all during it; and (sometimes) he would observe Saum till we began to think that he would not omit any day of that month. If one wished to see him performing Salat during the night, he could do that; and if one wished to see him sleeping at night, he could do that. [Al-Bukhari]

Commentary

These haadeeths are related to the virtues of the Night Prayer.

Aboo Hurayrah reported that the Prophet ﷺ said, “The best month for observing Saum (fasting) after Ramadan is the month of Allah, al-Muharam”. Fasting in the month of Ramadan is one of the pillars of Islam and it is obligatory according to unanimous agreement. The month of *Muharam* is the best month for voluntary fast. On the basis of this, fasting in the month of *Muharam* is among the recommended fasts since it is the best after the obligatory fasting.

But the point of reference in this hadeeth is “The best Salat after the prescribed Salat is Salat at night.” This is a proof with exception. The voluntary prayers in the night are better than the voluntary prayers during the day. The exception are the regular optional prayers which accompany the obligatory prayers which are generally better than voluntary prayers at night. For example, the four *rak'ah* with two *Taslim* regular optional prayer before *Zuhr* and the two *rak'ah* after it are better than six *rak'ah* during the night because it is an emphasized regular Sunnah which accompany the obligatory prayer. As for general voluntary prayer, the night is better than the day. Hence, he said, “The best Salat after the prescribed Salat is Salat at night”.

As for the first and second Hadeeth of Ibn Umar, may Allaah be pleased with him and his father, they are evidence that the night prayers are in pair of two *rak'ah*. Imam Ahmad said, “If he stands for the third *rak'ah* forgetfully, it as if he stood for the third *rak'ah* in *Fajr* prayer.” That is, it becomes obligatory for him to return, otherwise his *Salat* is null and void.

Thus, if you were praying pairs of two *Rak'ah* at night, but you stood for the third *rak'ah* due to forgetfulness, it becomes obligatory for you to return even if you have started reciting *Fatihah*; otherwise, your *Salat* will be invalid. This is because the Messenger of Allah ﷺ said, "Salat during the night should consists of pairs of two." That is, pairs of two but he exempted the *Witr* prayer which may be performed as three *rak'ah*, five *rak'ah*, seven *rak'ah* or nine *rak'ah*.

So if *Witr* is performed as three *rak'ah*, he may make the *Taslim* (the saying: As-salamu alaykum to end the prayer) after the first two *rak'ah* and perform the third *rak'ah* alone. Alternatively, he may combine the three *rak'ah* together with one *Taslim*. If he performs *Witr* as five *rak'ah*, he may join all of them together with one *Taslim* and one *Tashahhud*.

Similarly, if he performs *Witr* as seven *rak'ah*, he may join all of them together with one *Taslim*. If he performs *Witr* as nine *rak'ah*, he may join all of them altogether with one *Taslim*. However, he may sit after the eighth *rak'ah*, perform *Tashahhud* without *Taslim*, then stand up to observe the ninth *rak'ah* and end the prayer with the *Taslim*. If he performs *Witr* as eleven *rak'ah*, he should say the *Taslim* after every two *rak'ah* as done by the Prophet ﷺ.

In the first and second hadeeth of Ibn Umar is evidence that *Witr* is not after dawn; the period of *Witr* ends with the appearance of the dawn. If sleep overpowers him, which makes it impossible for him to perform it before daybreak, he should perform it during the day. However, he will observe even numbers: if his habit is to observe *Witr* as three *rak'ah*, for example, he should observe four *rak'ah*; and if his habit is to observe it as five *rak'ah*, he should observe six *rak'ah*, and so on.

These hadeeths are regarding the virtue of the Night Prayer and its modalities: it should be in pairs of two.

As for the hadeeth of Anas bin Malik, may Allah be please with him, it contains evidence that the Messenger of Allah would perform righteous deeds sometimes such that you would always see him doing it. If you wish to see him praying at night you will see him and if you

wish to see him sleeping at night you could see him. Similarly, with regard to fasting, if you wish to see him fasting you could see him and if you wish to see him not fasting you could see him. That is, the Prophet ﷺ would always follow that which is best and most beneficial.

Sometimes, he would persist on fasting and at other times he would persist on observing prayer at night. Likewise, he would unceasingly skip fasting sometimes and at other times he would sleep continuously. This is because he ﷺ would always follow that which is best, most pleasing to Allah and most comfortable for his body because a person has right over himself. The Prophet ﷺ said this to Abdullah bin Amr bin Al-'As, may Allah be pleased with him and his father: "Your body has a right over you."

Allah alone grants success.

Hadeeth 1171, 1172, 1173, 1174 and 1175

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، كَانَ يُصَلِّي إِحْدَى
عَشْرَةِ رُكُعَةً - تَعْنِي فِي اللَّيْلِ - يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرًا مَا يَقْرَأُ
أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ
الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقْهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي لِلصَّلَاةِ،
رَوَاهُ الْبُخَارِي .

'Aishah ﷺ reported: The Messenger of Allah ﷺ used to perform eleven Rak'ah (of Tahajjud) prayers at night. He ﷺ would prostrate so long as one of you might recite fifty Ayat (of the Qur'an). Thereafter, he would perform two Rak'ah before Fajr prayers and would lie down on his right side till the Mu'adhdhin would come and inform him about the time of (Fajr) prayer. [Al-Bukhari]

وَعَنْهَا قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ، ﷺ، يَزِيدُ - فِي رَمَضَانَ وَلَا فِي غَيْرِهِ - عَلَى إِحْدَى عَشَرَةِ رَكْعَةً: يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ! ثُمَّ يُصَلِّي ثَلَاثًا. فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ فَقَالَ: «يَا عَائِشَةً إِنَّ عَيْنَيِّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي» متفقٌ عَلَيْهِ.

'Aishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا عَنْهَا' reported: The Messenger of Allah ﷺ did not observe more than eleven Rak'ah (of Tahajjud prayers), be in Ramadan or any other month. First of all he would perform four Rak'ah . Ask not about their excellence and their length. He ﷺ would then perform four more Rak'ah ; and do not ask about their excellence and their length. Then he would perform three Rak'ah (Witr prayer). ('Aishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا' added) I submitted: "O Messenger of Allah! Do you sleep before performing the Witr prayer?" He ﷺ said, "O 'Aishah! My eyes sleep but my heart does not sleep." [Al-Bukhari and Muslim]

وَعَنْهَا أَنَّ النَّبِيَّ، ﷺ، كَانَ يَنَامُ أَوَّلَ اللَّيْلِ، وَيَقُومُ آخِرَهُ فَيُصَلِّي. متفقٌ عَلَيْهِ .

'Aishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا' reported: The Prophet ﷺ would sleep during the early part of night and stand in Salat during the latter part. [Al-Bukhari and Muslim]

وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ، ﷺ، لَيْلَةً، فَلَمْ يَزُلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ. قِيلَ: مَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعُهُ . متفقٌ عَلَيْهِ .

Ibn Mas'ud رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported: One night I joined the Prophet ﷺ in his (optional) Salat . He ﷺ prolonged the Qiyam (standing) so much

that I made up my mind to commit an act of wrong. He was questioned: "What did you intend to do?" He replied: "I intended to sit down and stop following him (in Salat)." [Al-Bukhari and Muslim]

وَعَنْ حُدَيْقَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: صَلَيْتُ مَعَ النَّبِيِّ، عَلَيْهِ السَّلَامُ، ذَاتَ لَيْلَةٍ فَأَفْتَحَ الْبَقَرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ، ثُمَّ مَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَى، فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَحَ النِّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَحَ آلَ عِمْرَانَ، فَقَرَأَهَا، يَقْرُأُ مُتَرَسِّلاً إِذَا مَرَّ بَآيَةً فِيهَا تَسْبِيْحٌ، سَبَّيْحٌ، وَإِذَا مَرَ بِسُؤَالٍ، سَأَلَ، وَإِذَا مَرَ بِتَعْوِيدٍ، تَعَوَّدَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: سُبْحَانَ رَبِّي الْعَظِيمِ، فَكَانَ رُكُوعُهُ تَحْوَى مِنْ قِيَامِهِ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا لَكَ الْحَمْدُ، ثُمَّ قَامَ طَوِيلًا قَرِيبًا مَمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: سُبْحَانَ رَبِّي الْأَعْلَى، فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ. رَوَاهُ مُسْلِمٌ .

Hudhaifah ﷺ reported: I performed Salat with the Prophet ﷺ one night, and he started reciting Surat Al-Baqarah . I thought that he would go in Ruku' (bowing posture in Salat) at the end of one hundred Ayat , but he continued (reciting); and I thought that he would perhaps recite (this Surah) in the whole Rak'ah (prayer), but he continued the recitation; I thought he would perhaps bow on completing (this Surah). He ﷺ then started reciting Surat An-Nisa' which he followed with Surat Al-Imran . He recited leisurely. When he recited an Ayah which mentioned the tasbeeh , he would say Subhan Allah and when he recited the Ayah which tells how the Rubb is to be asked, the Messenger of Allah ﷺ would then ask from Him; and when he ﷺ recited an Ayah asking one to seek Protection Allah, he would seek Protection of Allah. Then he bowed and said, " Subhana Rabbiyal-Azim (My Rubb the Great is free from imperfection)"; his bowing lasted about the same length of time as his standing, (and then on returning to

the standing posture after Ruku') he would say, " Sami' Allahu liman hamidah, Rabbana lakal-hamd (Allah listens to him who praises Him. Praise be to You, Our Rubb !)," and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say, " Subhana Rabbiyal-A'la (My Rubb the Supreme is free from imperfection)," and his prostration lasted nearly the same length of time as his standing (Qiyam). [Muslim]

Commentary

These hadeeths are elucidating on the prayer of the Prophet ﷺ at night.

Among them is the first hadeeth of Aishah that the Prophet ﷺ used to observe eleven *rak'ah* at night. This has been explained in details in other hadeeths: he would say Salam after two *rak'ah*, then one *rak'ah*. That is, he would observe eleven *rak'ah*, making *Taslim* after every two *rak'ah* and he would observe *Witr* prayer as one *rak'ah*.

Then he would observe two *rak'ah* before daybreak; that is, he would observe the two *rak'ah* once the *Adhan* of *Fajr* is pronounced. He would be brief in these two *rak'ah* such that Aa'iishah – may Allaah be pleased with her - would wonder if he had recited Surah *Al-Fatihah* or not. This is due to the brevity of observing them. Then he would lie down on his right side until the *Mu'adhdhin* would come to inform him of the *Salat*.

This is evidence that the Night Prayer is eleven *rak'ah*, including a one *Rakah Witr*. Likewise, it is proof that for someone to observe the regular optional prayer at home is better than the mosque, especially the Imam. It also shows that the Imam should not go out of his house except for the *Iqaamah*; he should stay in his house until the time of *Iqaamah*. Then he should go to the Mosque and observe prayer. This is the best. It is better for the Imam than proceeding to observe voluntary prayer in the mosque.

As for others, they should wait for the Imam (in the mosque). Consequently, it is better for the Imam to delay coming to the mosque till shortly before the *Iqaamah* of the prayer. However, if there is no reason for this or there is benefit in his coming early, perhaps his coming early will encourage members of the congregation to come early and they will be languid if he tarries, then he should come early because of the attached benefit.

In her other hadeeth, she (may Allah be pleased with her) reported that the Prophet ﷺ would not exceed eleven *rak'ah* in Ramadan or other months. She was asked about the prayer of the Prophet ﷺ during Ramadan, and she replied, "The Messenger of Allah ﷺ did not observe more than eleven *rak'ah*, be in Ramadan or any other month. He would pray four *rak'ah* and do not ask about their beauty or length. Then he would perform four more *rak'ah* and do not ask about their beauty and length. Then he would perform three *rak'ah*". This is four, then four, then four making eleven. This is the Sunnah and it is best not to exceed eleven *rak'ah* in the night prayer, or thirteen *rak'ah* as authentically narrated in a hadeeth.

Regarding her saying, may Allah be pleased with her, "He would pray four *rak'ah* and do not ask about their beauty and length", some people think that it implies combining four *rak'ah* with a single *Taslim*. This is a blunder because a detailed and clearer hadeeth shows that it is four *rak'ah* with *Taslim* after every two *rak'ah*, then another four *rak'ah* with *Taslim* after every two *rak'ah* and then a three *rak'ah*. So, her saying, "He would pray four *rak'ah* and do not ask about their beauty and length, then he would pray..." would contain evidence that he would rest a little after observing four *rak'ah* with two *Taslims*. This is based on her saying, "Then he would pray", the word *Thumma* (then) indicates sequence over interval. Then he would pray four *rak'ah* as two pairs of two *rak'ah* separated by *Taslim*.

As regards this, I want to mention that it is not proper for a person to be hasty in understanding these texts. Rather, he should combine its various routes and wordings till he adds different parts to others and then, the issue becomes clear to him. Indeed, some of our brothers that just started learning, especially the knowledge of

hadeeth, were leading people in prayer in Ramadan observing four rak'ah together. This is a mistake, a mistake upon the Sunnah and a faulty understanding. This is because the Prophet ﷺ was asked about the night Prayer and he said, "pair of two". This means that it is in pair of two, and it is not possible that he would pray four *rakah* at night except in some variants of *Witr*. He would pray five together, seven together and nine together except that he would sit for the *Tashahhud* in the eighth *rakah* (without a *Taslim*; as explained earlier).

As for the hadeeth of Abdullah bin Mas'ud, may Allah be pleased with him, he prayed with the Prophet ﷺ one night. This was because the door of the Prophet ﷺ was open; his house was a house to his companions and the Ummah. Someone would come in the night seeking to observe prayer with the Prophet ﷺ and he would prevent him from praying with him, no. Rather, he would accept the companion with affection and allow him to enter and pray with him.

Ibn Mas'ud, may Allah be pleased with him, was one of those who used to serve the Prophet ﷺ. He was in charge of his tooth stick, cleaning it, and also his pillow and shoe. So he used to enter upon the Messenger and pray with him.

One night, he entered and joined him in prayer. The Prophet ﷺ prolonged the standing, he said, "so much that I made up my mind to commit an act of wrong." He was questioned, "What did you intend to do, O Abu Abdur- Rahman?" He said, 'I intended to sit down and stop following him.' He was young and the Messenger ﷺ is older than him but he ﷺ prolonged the standing until the youth was unable to withstand it.

Although, Allah has forgiven him his past and future sins, he would pray as gratitude to Allah, the Mighty and Sublime, as he stated: "Should I not be a grateful slave of Allah"⁽¹⁾.

At another time, Hudhayfah bin Yaman, may Allah be pleased with him, observed prayer with him one night and he started reciting *Surat al-Baqarah*. Hudhayfah said, 'I thought that he would go in bowing posture at the end of one hundred verses' that is, he would go for

¹ It has preceded

bowing after completing one hundred verses ‘...but he continued. I thought he would perhaps recite the entire *Surah* and go for bowing. However, he completed it then started *Surah An-Nisa'* and he completed it. Then he started *Surah Al-Imran* and he completed it. He would recite the Quran leisurely, may the Peace and Blessing of Allah be upon him.’

These three chapters represents about eighteen percent of the entire Quran, and he would recite it leisurely. So this will take approximately two and half-hours: two and half hours of standing. If he passes a verse which contains mercy, he would ask for it; and he passes by a verse which contains glorification, he would glorify Allah; and if he passes by a verse of threat, he would seek refuge. Therefore, he combined between recitation, remembrance of Allah and supplication, which makes it even longer, then he would bow. How was his bowing? His bowing was like his standing. He would lengthen the bowing then rise saying: “Sami'a Allahu liman hamidah (Allah listens to him who praises Him.)” His standing was like his bowing. Then he would prostrate, and his prostration was like his standing in length. This was how his *Salat* was: proportionate.

If he prolongs the recitation, the bowing and prostration would be prolonged. He would say in the bowing: “*Subhana Robiy Al-Adheem*” (Glory be to my Lord, the Great) and he would say in prostration: “*Subhana Robiy Al-'Alaa'*” (Glory be to my Lord, the Most High). He would also say in addition to that: “*Subhanak Allaahuma Rabbana wa bihamdika. Allaahuma ighfirli*” (Glory to be to You, O Allah, our Lord and by Your Praises. O Allah forgive me.) He would also say, “*Subbooh, Quddoos, Rabbul Malaikati wa Ruh*” (Glory (to you), Most Holy (are you), Lord of the angels and spirit).

The Prayer is one of gardens of worship with every kind of lovely growth: recitation of the Qur'an, remembrance of Allah, supplication, glorification, magnification and seeking of refuge. As a result, it is the best form of bodily act of worship. It is better than fasting, Zakat, Hajj and every other acts of worship except *Tauhid*: I testify that there is no true God except Allah and I testify that Muhammad is the Messenger of Allah. This is because it is the key of Islam.

In Summary, you should stick to this description of the Prophet ﷺ's night prayer, my Muslim brother.

I ask Allah to assist you and me in following him ﷺ outwardly and inwardly. And May He make us die upon his Religion, gather us among his party and admit us into the gardens of bless along with him ﷺ.

Allah alone grants success.

Hadeeth 1176, 1177 and 1178

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ، وَبِحَمْدِهِ: أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ» رَوَاهُ مُسْلِمٌ .

Jabir ﷺ reported: The Messenger of Allah ﷺ was asked: "Which Salat is the best?" He replied, "The best Salat is that in which Qiyam (the duration of standing) is longer." [Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، وَبِحَمْدِهِ، قَالَ: «أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاؤِدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاؤِدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَتُهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا» مُتَفَقُ عَلَيْهِ .

Abdullah bin 'Amr ﷺ reported: The Messenger of Allah ﷺ said, "The Salat which is dearest to Allah is that of (Prophet) Dawud; and As-Saum (the fasting) which is dearest to Allah is that of (Prophet) Dawud. He used to sleep half the night, get up to perform Salat for one-third of it, then sleep through the remaining one-sixth of it; and he used to observe Saum on alternative days." [Al-Bukhari and Muslim]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، وَبِحَمْدِهِ، يَقُولُ: «إِنَّ

فِي اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ تَعَالَى خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلُّ لَيْلَةٍ» رَوَاهُ مُسْلِمٌ.

Jabir رضى الله عنه reported: I heard the Messenger of Allah ﷺ saying, “Every night there is a special time during which whatever a Muslim asks Allah of any good relating to this life or the Hereafter, it will be granted to him; and this moment comes every night.” [Muslim]

Commentary

These haadeeths were mentioned by Al-Hafidh An-Nawawee, may Allah shower blessings on him, under the chapter on the excellence of the Night prayer. Among them is that the Prophet ﷺ was asked, “Which *Salat* is the best? “He said, “That in which the duration of standing is longer.” What does this mean? The intent is extensive consciousness of Allah, the Mighty and Sublime, by standing, bowing and prostration. The scholars, may Allah have mercy on them, differ on which of these is better: long recitation with brief bowing and prostration or brief recitation, bowing and prostration? That is, is it better to observe short *rakah* with more number of *rakah* or to lengthen the *rakah* with lesser number? The correct opinion is that it is better to be balanced on this issue. It has been discussed earlier that the Prophet ﷺ would make his bowing like his standing in length, similarly his prostration would be like his standing; that is, close to it.

He, may Allah shower blessings on him, also mentioned the hadeeth of Abdullah bin Amr bin al-As, may Allah be pleased with both of them. He reported that the Prophet ﷺ said, “The most beloved prayer to Allah is the Salat of Dawud and the most beloved fasting to Allah is the fasting of Dawud.” As for his *Salat*- that is, voluntary prayer- it is the night prayer. He would sleep half of the night, stands in Prayer for one third and spend the remaining one sixth sleeping. He divided the night into three: the first half is for sleep, then one third for praying, then one sixth for sleeping. This brings comfort to the body.

If a person sleeps half of the night, he has gotten greater portion

from sleep. If he stands (to pray) for one third and later sleep for one sixth, the fatigue that came over him in the standing would vanish with sleep at the last part of the night. Despite this, if someone stands (for prayer) at any time of the night, it is hoped that he will receive the reward. This mode, as mentioned by the Prophet ﷺ, is the most beloved to Allah and the best.

However, it is sufficient for you to stand in Prayer during the last one third, the middle one third or the first half of the night depending on what is easy for you. Aishah, may Allah be pleased with her, said, “The Prophet ﷺ observed Witr prayer in any part of the night, at the beginning, middle and at the last part” All praise be to Allah, the matter is broad.

Then he mentioned the third hadeeth: “Every night there is a special time during which whatever a Muslim asks Allah, the Most High of any good, it will be granted to him”. This time is not known exactly, hence Allah knows best.

However, the Messenger of Allah ﷺ informed us so that we will strive and search for this Decree of Allah, the Mighty and Sublime, and His Favour of accepting supplications. This is similar to the time on Friday, although I hope that the time on Friday is from the arrival of the Imam to the completion of *Salat*.

Allah alone grants success.

Hadeeth 1181, 1182, 1183, 1184, 1185 and 1186

وَعَنْهَا، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ، ﷺ، إِذَا فَاتَتْهُ الصَّلَاةُ مِنَ اللَّيْلِ مِنْ وَجْعٍ أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ شَتَّى عَشَرَةَ رَكْعَةً. رَوَاهُ مُسْلِمٌ.

Aishah رضي الله عنها reported: If the Messenger of Allah ﷺ missed his night (Tahajjud) Salat because of indisposition or the like, he would perform twelve Rak'ah during the day. [Muslim]

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلَاتِ الْفَجْرِ وَصَلَاتِ الظُّهُرِ، كُتِبَ لَهُ كَمَّا قَرَأَهُ مِنَ اللَّيْلِ» رَوَاهُ مُسْلِمٌ .

'Umar bin Al-Khattab ﷺ reported: The Messenger of Allah ﷺ said: "If anyone falls asleep and therefore fails to observe his Hizb (share) or part of it, if he observes it between the Fajr and the Zuhra prayers, it will be recorded for him as though he had observed it during the night." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «رَحْمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ أَبْتَ نَصَحَّ فِي وَجْهِهَا الْمَاءَ، رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ، وَأَيْقَظَتْ زَوْجَهَا فَإِنْ أَبْتَ نَصَحَّ فِي وَجْهِهِ الْمَاءَ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "May Allah show mercy to a man who gets up during the night and performs Salat , awakens his wife to pray and if she refuses, he sprinkles water on her face (to make her get up). May Allah show mercy to a woman who gets up during the night and performs Salat , awakens her husband for the same purpose; and if he refuses, she sprinkles water on his face." [Abu Dawud]

وعنه وعن أبي سعيدٍ، رَضِيَ اللَّهُ عَنْهُمَا - قال: قال رسول الله ﷺ: «إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّى - أَوْ صَلَّى رَكْعَتَيْنِ جَمِيعًا، كُتِبَ فِي الدَّاكِرِينَ وَالدَّاكِرَاتِ». رواه أبو داود بإسناد صحيح.

Abu Sa'id and Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "When a man awakens his wife during the night and they

both perform two Rak'ah Salat together, they are recorded among the men and women who celebrate remembrance of Allah." [Abu Dawud]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَرْفُدْ حَتَّىٰ يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسْبَبُ نَفْسَهُ» متفقٌ عَلَيْهِ .

'Aishah رَضِيَ اللَّهُ عَنْهَا reported: The Prophet ﷺ said, "When one of you dozes off while performing Salat , he should lie down till his drowsiness has gone away from him. When one of you performs Salat while dozing, he may abuse himself instead of seeking pardon (as a result of drowsiness)." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ، مِنَ اللَّيْلِ فَاسْتَعْجَمَ الْقُرْآنَ عَلَىٰ لِسَانِهِ؛ فَلَمْ يَدْرِ مَا يَقُولُ، فَلْيَضْطَبِعْ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said, "When anyone of you stands up for Salat at night and finds it difficult to recite the Qur'an accurately and he is unaware of what he is reciting, he should go back to sleep." [Muslim]

Commentary

These are the remaining hadeeths quoted by al-Hafidh, may Allah shower blessings on him, under the chapter on the excellence of the night prayer.

They indicate the following issues:

The first issue: If a person misses the night prayer, he should observe

it during the day. However, he should not perform *Witr* because *Witr* concludes the night prayer and its time would have elapsed. This is indicated in this hadeeth of Aishah, may Allah be pleased with her, that when the Prophet ﷺ is overcome by pain or sleep and he did not pray during the night, he would observe twelve *rak'ah* during the day. This is because he usually observes eleven *rak'ah*, so he would repay it in a perfect and increased mode by performing twelve *rak'ah*.

On this basis, if a person's usual practice is to observe *Witr* as three *rak'ah* and he did not perform it, he should perform four *rak'ah* during the day, not three *rak'ah*. If his usual practice is to observe *Witr* as five *rak'ah*, he should perform six *rak'ah* and so on.

However, when will he perform it? He should perform it between sunrise and its ascent to the zenith as indicated in the hadeeth of Umar, may Allah be pleased with him, concerning one who misses his regular action or part of it during the night that he should repay it during *Duha* (forenoon). So he should perform it during (forenoon). But if he forgets and he did not remember till after *Zuhr* he should perform it after *Zuhr*. This is based on the generality of the saying of the Prophet ﷺ, "If any one of you sleeps through the Salat, or forgets it, he should observe it wherever he remembers it"⁽¹⁾.

From what these hadeeths indicate is that if sleep overcomes a person, becoming dizzy while praying, he should not pray. This is because he may mean to seek forgiveness for himself but end up reviling himself because he is drowsy. Also, the Qur'an may falter on his tongue, so he may utter a word from the Qur'an incorrectly thereby distorting the Qur'an. So if it your habit is to pray during the night, and you are feeling sleepy, do not stress yourself, sleep until the drowsiness leaves you. Then you resume the prayer. If dawn appears, based on what has preceded, perform the *Witr* during *Duha* (forenoon) but make it even number.

Likewise, these hadeeths indicate that it is good for a person to wake his family, if he has a family, when he stands up to pray during

¹ Reported by Muslim: The Book of Mosques and Places of Salat, chapter on repaying missed Prayers and inducement to hasten to repay them (1104)

the night. However, that should be in accordance with the vigour of the family. Thus, the Messenger of Allah ﷺ would observe prayer at night and would only wake Aishah to observe Witr when it remains the time of Witr. That is, it is not necessary for you to wake up your family when you wake up. This is because your family may not be comparable to you in strength of the body and the mind. So do not wake them up along with yourself. It is not necessary except you notice that they are enthusiastic. Nevertheless, you should not forget them during the last part of the night, wake them up even if it is for Witr as the Messenger of Allah used to do.

We ask Allah to make you and us among those who stand during the night and fast during the day and worship his Lord the way He ought to be worshipped.

The recommendation of optional prayer during ramadan, which is tarawih

Hadeeth 1187 and 1188

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفْرَانَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» مُتَفَقُّ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "He who observes optional prayer (Tarawih prayers) throughout Ramadan, out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned." [Al-Bukhari and Muslim]

وَعَنْهُ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يُرْغِبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرُهُمْ فِيهِ بِعَزِيمَةٍ؛ فَيُقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا

وَاحْتِسَابًا غُفرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ used to urge (the people) to perform (optional Tarawih) prayer at night during the month of Ramadan. He did not order them or make it obligatory on them. He ﷺ said, “Whosoever performs (optional Tarawih) prayers at night during the month of Ramadan, with Faith and in the hope of receiving Allah’s reward, will have his past sins forgiven.” [Muslim]

Commentary

The author, may Allah shower blessings on him, said under the chapter on the recommendation of optional prayer during Ramadan; which is *Tarawih*. It is called *Tarawih* because the pious predecessors, may Allah be pleased with them, would observe prayer in Ramadan and prolong the standing, bowing and prostration. When they would have observed four *rakah* with two *Taslims*, they would rest before observing another four *rakah*, then they would rest before observing the three *rakah*. This is supported by the previous hadeeth of Aishah, may Allah be pleased with her, that the Prophet ﷺ would observe four *rakah* and do not ask about their beauty and length, then he would pray four *rakah* and do not ask about their beauty and length; then he would pray three *rakah*. The Prophet ﷺ used to encourage the night prayer in Ramadan without bringing his authority to bear with firm will. That is, he did not command it but encouraged it. He ﷺ said: “Whosoever performs (optional Tarawih) prayer at night during the month of Ramadan, with faith and in the hope of receiving Allah’s reward, will have his past sins forgiven”

The Prophet ﷺ prayed with his companions for three nights during Ramadan. He led them in congregation then stayed away and said, “I fear that the night prayer would become an obligation for you, which

you would be incapable of fulfilling.”⁽¹⁾ So he abandoned it but people were still coming to the mosque to pray, and a group of two or three men would observe it in congregation.

One night, Umar came out and found them praying separately, so he considered combining all of them behind a single Imam. So he instructed Ubayy bin Ka'b, may Allah be pleased with him, and another person to lead people in eleven *rak'ah*. Thus, people gathered behind one Imam in *Tarawih* and the Muslims have remained on this till this time of ours.

However, scholars differ regarding the number of *rak'ah* for *Tarawih* prayer; some of them say eleven *rak'ah*, some others say thirteen *rak'ah*, yet some say twenty *rak'ah*. Indeed, some mentioned more than this. This issue is broad because the differing scholars did not censure the other parties. The issue concerning this is immense, which implies that we cannot condemn the one who exceeds eleven *rak'ah* or the one who exceeds twenty-three *rak'ah*. Rather we say, pray whatever you wish as long as the congregation in the mosque is pleased with it and no one objects to it. But if the people differ, returning to the Sunnah is the best. The Sunnah is not to exceed thirteen *rak'ah*. This is because Aishah was asked about the prayer of the Prophet ﷺ in Ramadan and she said, “He did not exceed eleven *rak'ah* in Ramadan or any other month.” But in the absence of any disagreement, one could pray twenty-three or more *rak'ah* as long as the congregation do not seek for brevity. Otherwise, one should not exceed eleven or thirteen *rak'ah*.

Allah alone grants success.

¹ Reported by al-Bukharee: The Book of Jumu'ah, chapter on what is said in the sermon after the salutations (872); and Muslim: The Book of Prayer of the Travellers and Shortening it, chapter on encouragement on Qiyam Ramadan (1270)

Chapter 214: the superiority of *lailat-ul-qadr* (the night of decree)

Hadeeth 1189, 1190, 1191, 1192, 1193, 1194 and 1195

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». مُتَفَقُّ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Prophet ﷺ said, “Whosoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith and being hopeful of Allah’s reward, will have his former sins forgiven.” [Al-Bukhari and Muslim]

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ، ﷺ، أَرَوُا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْأَوَّلِينَ، فَقَالَ رَسُولُ اللَّهِ، ﷺ: «أَرَى رُؤْبَاكُمْ قَدْ تَوَاطَّأَتْ فِي السَّبْعِ الْأَوَّلِينَ، فَمَنْ كَانَ مُتَحَرِّكًا، فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَّلِينَ» مُتَفَقُّ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: Some of the Companions of the Prophet ﷺ saw Lailat-ul-Qadr (Night of Decree) in their dreams in the last seven nights of Ramadan, whereupon the Messenger of Allah ﷺ said, “I see that your dreams all agree upon the last seven nights. Whosoever seeks it, let him seek it in the last seven nights.” [Al-Bukhari and Muslim]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ، ﷺ، يُجَاءُونَ فِي الْعَشْرِ الْأَوَّلِينَ مِنْ رَمَضَانَ، وَيَقُولُ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ

الأواخر من رمضان» متفق عليه .

Aishah ﷺ reported: The Messenger of Allah ﷺ used to seclude himself (in the mosque) during the last ten nights of Ramadan. He would say, "Search for Lailat-ul-Qadr (Night of Decree) in the last ten nights of Ramadan." [Al-Bukhari and Muslim]

وَعِنْهَا، رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «تَحْرُّوا لَيْلَةَ الْقُدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الأُواخِرِ مِنْ رَمَضَانَ» رَوَاهُ الْبُخَارِيُّ .

Aishah ﷺ reported: The Messenger of Allah ﷺ used to observe I'tikaf in the last ten days of Ramadan and say, "Seek Lailat-ul-Qadr (Night of Decree) in the odd nights out of the last ten nights of Ramadan." [Al-Bukhari]

وَعِنْهَا، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ، ﷺ، إِذَا دَخَلَ الْعَشْرَ الْأُواخِرِ مِنْ رَمَضَانَ، أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَ وَسَدَ الْمِئَرَزَ. مُتَفْقُ عَلَيْهِ .

Aishah ﷺ reported: When the last ten nights (of Ramadan) would begin, the Messenger of Allah ﷺ would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. [Al-Bukhari and Muslim]

وَعِنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ، ﷺ، يَجْتَهِدُ فِي رَمَضَانَ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ، وَفِي الْعَشْرِ الأُواخِرِ مِنْهُ، مَا لَا يَجْتَهِدُ فِي غَيْرِهِ» رَوَاهُ مُسْلِمٌ .

Aishah ﷺ reported: The Messenger of Allah ﷺ used to strive more in worship during Ramadan than he strove in any other time of the year; and he would devote himself more (in the worship of

Allah) in the last ten nights of Ramadan than he strove in earlier part of the month. [Muslim]

وَعَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيْ لَيْلَةً لَيْلَةُ الْقَدْرِ
مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي: اللَّهُمَّ إِنَّكَ عَفْوٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»
رَوَاهُ التَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسْنٌ صَحِيحٌ.

'Aishah ﷺ reported: I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate: Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)." [At-Tirmidhi]

Commentary

The author, may Allah shower blessings on him, said: The chapter on superiority of the Night of Decree. It was named the Night of Decree for two reasons:

The first reason: What would be in the year among the actions of the son of Adam and others are decreed in it. The evidence for it is the saying of the Most High:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ ۚ فِيهَا يُفرَقُ كُلُّ أَمْرٍ حَكِيمٌ﴾

"We sent it (this Qur'an) down on a blessed night [(i.e. the night of Al-Qadr, Surah No. 97) in the month of Ramadan –the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness Lordship and in Our Oneness or worship]. Therein (that night) is decreed every matter of ordainments." (Ad-Dukhan: 3-4) That is, it is detailed and clear.

The second reason: The Night of Decree is a night which holds abundant grace because its value is monumental. This is indicated in the saying of the Most High:

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ وَمَا أَدْرَاكُ مَا لَيْلَةُ الْقَدْرِ ۖ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾

“Verily We have sent it (this Qur'an) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and four months) (Al-Qadr: 1-3).

The excellence of this night is specific to this Ummah. It is for it. It was stated that the Prophet ﷺ was shown the ages of his Ummah and it was reduced, so he was given the Night of Decree and this was made better than one thousand months. So if someone is twenty years old, it becomes twenty thousand good deeds for him on this night. This is one of the Favours of Allah, the Blessed be He and Exalted, on this Ummah. Allah, the Most High, has distinguished this Ummah and its Prophet ﷺ with specific characteristics lacking in earlier generations. All praises belong to Allah, the Lord of all that exists.

Then the author mentioned related hadeeths. It stated that the night of decree is in the month of Ramadan, during the last ten days with particular emphasis on its odd (night) and more emphasis on the twenty seventh night.

However, it shifts within the ten (nights). That is, it could be on the twenty first night this year, the second year twenty third night and the third year twenty fifth night or twenty-seven, or twenty-nine or twenty-four, or twenty-six or twenty-two. It moves because it is not a specific night. However, it is hoped it would be the twenty seventh night, then the odds (nights) and the hopeful of the last ten nights is seven out of them. This is because a group among the companions dreamt that the night of decree was among the last seven nights. So the Prophet ﷺ said, “I see that your dreams all agree upon the last seven nights. So whoever then seeks the night of Decrees should look for it among the last seven nights.” This is likely to be every year or that year only. Nevertheless, it is in the

last ten nights of Ramadan. It does not occur in the middle or in the first part; rather in the last ten nights.

The author mentioned a lot of hadeeths on the authority of Aishah, which shows the excellence of this woman and that she has preserved for the Ummah of Muhammad from his Sunnah what no other woman among his wives has preserved. She has reported hadeeths from the Prophet ﷺ more than any other woman. She preserved from the Shareeah of Allah and the Sunnah of His Messenger what no other woman has preserved, may Allah reward her with good on behalf of the Ummah of Muhammad.

Aishah said to the Messenger: “If I realize Laylatul-Qadr (night of Decree), what should I supplicate in it?” He said, “You should supplicate: ‘Allahumma innaka afuwun tuhibul Afawa, Fa’fu anni (O Allah, You are Most Forgiving, and You love forgiveness, so forgive me)’. *Al-Afuww* refers to overlooking the sins of His servant. He, Glory be to Him and Exalted, is Most Forgiving and Powerful.

That is, He forgives and pardons inspite of His power. This is not comparable to children of Adam who would only overlook when they are incapable. He pardons despite His power and strength. And this is perfect forgiveness. He, the Exalted, loves those who pardon people. Whoever pardons and rectifies, his reward is with Allah. He, Glory be to Him love those who forgives people. Rather, He has instructed it:



“Show forgiveness, enjoin what is good.” (Al-A’raf: 199)

The scholars explained that the meaning of *al-Afuww* is to accept what is fair from people; that is, what is easy. Accept it, and do not make it burdensome for them nor tighten the rope. Show forgiveness and overlook others. This is one of the etiquettes of the Qur'an; one should be kind-hearted to the children of Adam, showing forgiveness. The point of reference is that the best of supplication to be made on the Night of Decree is: “O Allah, You are Most Forgiving, and You love forgiveness, so forgive me”.

Allah alone grants success.

Chapter 215: the excellence of using tooth-stick

Hadeeth 1196, 1197, 1198, 1199, 1200, 1201 and 1202

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشْقَى عَلَى أُمَّتِي - أَوْ عَلَى النَّاسِ - لَأَمْرَתُهُمْ بِالسُّوَاقِ مَعَ كُلِّ صَلَاةٍ» مُتفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswak (tooth-stick) before every Salat .” [Al-Bukhari and Muslim]

وَعَنْ حُذَيْفَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ، إِذَا قَامَ مِنَ اللَّيْلِ يَشْوُصُ فَاهُ بِالسُّوَاقِ . مُتفَقٌ عَلَيْهِ .
«الشَّوْصُ»: الدَّلْكُ.

Hudaifah رضي الله عنه reported: Whenever the Messenger of Allah ﷺ got up (from sleep), he would rub his teeth with Miswak (tooth-stick). [Al-Bukhari and Muslim]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَنَّا نُعِدُ لِرَسُولِ اللَّهِ، ﷺ، سَوَاكَهُ وَطَهُورَهُ، فَيَبْعَثُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ . فَيَتَسَوَّكُ، وَيَتَوَضَّأُ

وَيُصَلِّي» رَوَاهُ مُسْلِمٌ .

'Aishah رَضِيَ اللَّهُ عَنْهَا reported: We used to prepare for the Messenger of Allah ﷺ a Miswak (tooth-stick) and the water for making Wudu' . Whenever Allah wished to awaken him from sleep at night, he ﷺ would brush his teeth with Miswak , make Wudu' , and perform Salat . [Muslim]

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «أَكْثَرُ عَلَيْكُمْ فِي السَّوَالِكِ» رَوَاهُ الْبُخَارِيُّ .

Anas رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said, "I stress upon you to use Miswak (tooth-stick)." [Al-Bukhari]

وَعَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: قُلْتُ لِعَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا: يَا يَارَبِّي كَانَ يَبْدأُ النَّبِيُّ، ﷺ، إِذَا دَخَلَ بَيْتَهُ . فَأَلَّا تَبْدأْ بِالسَّوَالِكِ . رَوَاهُ مُسْلِمٌ .

Shuraih bin Hani رَضِيَ اللَّهُ عَنْهُ reported: I asked 'Aishah رَضِيَ اللَّهُ عَنْهَا : "What was the first thing which the Prophet ﷺ would do when he entered his house?" She replied: "He would use Miswak (tooth-stick)." [Muslim]

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَطَرَفُ السَّوَالِكِ عَلَى لِسَانِهِ . مُتَقَرِّبٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ .

Abu Musa Al-Ash'ari رَضِيَ اللَّهُ عَنْهُ reported: I came to the Prophet ﷺ once and noticed the tip of Miswak (tooth-stick) on his tongue. [Al-Bukhari and Muslim]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: السَّوَالِكُ مَطْهَرٌ لِلْفَمِ مَرْضَاءٌ لِلرَّبِّ» رَوَاهُ النَّسَائِيُّ، وَابْنُ حُزَيْمَةَ، فِي صَحِيحِهِ

بِأَسَانِيدٍ صَحِيقَةٍ

'Aishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا reported: The Prophet ﷺ said, "The Miswak (tooth-stick) cleanses and purifies the mouth and pleases the Rubb ." [An-Nasa'i and Ibn Khuzaimah]

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The chapter on the Excellence of using tooth stick and the demands of pure nature.

As-Siwak refers to *at-Tasawwuk*, which is rubbing the teeth, gums and tongue with *Arak* stick, which is well-known. The virtues are relevant for the *Arak* stick or any other similar material, a shred or a finger, but the best material remains the stick.

The Prophet ﷺ stated that tooth stick has two great benefits as contained in the hadeeth of Aishah, may Allah be pleased with her. He ﷺ said, "The tooth stick cleanses and purifies the mouth and pleases the Lord". "Purifies the mouth," that is, it purifies the mouth from dirt, odour and other harmful matters.

His saying, "the mouth" encompasses the teeth, gums and tongue as contained in the hadeeth of Abu Musa that he entered upon the Prophet ﷺ while he held the end of the tooth stick with his tongue.

The second benefit: It pleases the Lord. That is, using tooth stick is one of the means of a slave achieving the Pleasure of Allah.

Tooth stick is strongly emphasized in some aspects of life, but it is generally recommended at all times.

It is strongly recommended when one wakes up from sleep. This is supported by the hadeeth of Hudhaifah, may Allah be pleased with him, that whenever the Prophet ﷺ wakes up, he would rub his teeth with a tooth stick.

Similarly, it is supported by the hadeeth of Aishah that they would prepare a tooth stick and water for making ablution for him; thus, whenever Allah wished to awaken him from his sleep at night, he would brush his teeth with a tooth stick and perform ablution. This

is recommended when one wakes up from sleep during the night or day; the mouth usually change (after sleep), so it is good to use the tooth stick.

It is also recommended when a person enters his house to use the tooth stick. Aishah, may Allah be pleased with her, was asked, "What is the first thing the Prophet ﷺ would do when he entered his house? She replied, "He would use a tooth stick."

Thirdly, using the tooth stick before *Salat*. If one wants to observe obligatory or voluntary Prayer, with bowing and prostration, or Funeral prayer, it is recommended to use a tooth stick. This is because the Prophet ﷺ said, "Had I not thought it difficult for my Ummah, I would have commanded them to use the tooth-stick before every Salat".

Similarly, it is emphatically recommended before ablution, which should be done while rinsing the mouth, before it or after it; it should be used during ablution as reported from the Prophet ﷺ.

The scholars, may Allah shower them with blessings, added that the mouth usually changes after eating or drinking milk or similar fatty substances, hence it is recommended to use a tooth stick because it purifies the mouth.

All the same, the tooth stick is Sunnah and it is emphasized in some instances. However, it is legislated at all times from the Sunnah perspective, even it is recommended for the fasting person after midday for he is similar to other people. As for one who dislikes it among the people of knowledge, there is no proof for his saying. The correct opinion is that the fasting person can use a tooth stick at any time of the day.

Allah alone grants success.

Hadeeth 1203

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، قَالَ: «الْفِطْرَةُ خَمْسٌ،

أَوْ خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَالإِسْتِحْدَادُ، وَتَقْلِيمُ الْأَظْفَارِ، وَتَفْتُ
الْإِبْطِ، وَقَصُّ الشَّارِبِ» مُتَفَقٌ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Prophet ﷺ said, “There are five acts which conform to the pure nature: Circumcision, removing of the pubic hair, clipping the nails, plucking the underarm hair and trimming the moustache.” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, mentioned the hadeeths on the demands of *Fitrah* under the chapter of the excellence of tooth stick and demands of pure nature. *Al-Fitrah* refers to that which the creation was created to approve as good. The intent is pure nature because there is no benefit in distorted nature based on the saying of the Prophet ﷺ: “Each child is born in a state of *Fitrah*, but his parents make him a Jew or a Christian or a Zoroastrians.”⁽¹⁾

He also mentioned the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said, “There are five acts which conform to pure nature.” In another version, “Five acts are among the elements of pure nature.” On the basis of the first version, the meaning would be that these five acts are the pure nature and the second version implies that these five acts are among the elements of pure nature, hence there are others. The latter version seems closer to reality because there are other acts considered as elements of pure nature other than the five acts mentioned in the hadeeth of Aboo Hurayrah. So the weightier would be the version of the hadeeth: “Five acts are among the elements of pure nature.” The first version – the restricted – may refer to the perfect pure nature while the other may refer to some supplementary elements of the pure nature.

¹ Reported by al-Bukharee: The Book of Funerals, chapter on what is said about the children of polytheists (1296); and Muslim, The Book of Predestination, chapter on the meaning of the sentence ‘Each child is born on *Fitrah*’ (4803)

Firstly: Circumcision, which people refer to as purification. It is for men and women; it is obligatory for men as their circumcision is obligatory while it is Sunnah for women. If a man is not circumcised, the flesh above the glans will block the urine, which will be a source of impurity. If any form of pressure is exerted on it, the urine between it and the glans will come out and soil the cloth, making it impure.

Then, in the olden days, there will be great difficulty during sexual intercourse when a person has reached the level of marriage. Hence, one of the acts of pure nature is to shorten this flesh. Today, many disbelievers circumcise in order to enjoy and avoid difficulty during sexual intercourse, not for purification or neatness because they are impure. When should the circumcision be done? It should be done from the seventh day upward. It is better done at a tender age because this only involves pain to the body, and not the heart. If an older person of about ten years, for example, were to be circumcised, he would feel physical and mental pain. Then growth and recovery of the flesh is faster in children. Consequently, the scholars stated that circumcision at a tender age is better, and so it is.

Secondly: Shaving the pubis. *Al-'Aanah* refers to the rough hair that grows around the genital, which is one of the signs of puberty. So it is part of pure nature for one to shave this hair. This is because if it stays long, it may be soiled with impurity from below or front with dirt and filth remaining there. In addition, it is harmful although some people are like animals, they leave their pubic hair to grow long.

We ask Allah for safety.

Thirdly: Trimming the moustache. This is the hair that grows above the upper lip and its limit is the lips. Whatever is connected to the upper lips is moustache, so it should be trimmed because it will be soiled by any dirt coming from the nose if one leaves it. Then, while drinking, one may drink water containing soiled hair which would pollute it. Perhaps, it may carry harmful germs. Nevertheless, it is Sunnah. The most important thing is that it is Sunnah and you are

moving closer to Allah if you trim it.

Fourthly: Clipping the nails. The intent are the nails of the hands and legs. It is not necessary to shorten them to the flesh as this will harm the individual; it can lead to whitlow and similar infections. However, we should be moderate in clipping them.

Fifthly: Plucking the armpit. The hair, if present, should be plucked and not trimmed nor shaved; rather, it is preferred to pluck them because this will get rid of them completely and weaken the foundation so that it will not grow afterwards. This is an issue that is desired in the *Shariah*.

These are five things: circumcision, shaving the pubic regions, trimming the moustache, clipping the nails and plucking the armpit. As for circumcision, it is done once. Here I will point out an issue: some people are born circumcised; you will see the glans protruding apparently, from the time of birth. He has no problem. We have seen this with our eyes. Such a person should not be circumcised because there is nothing left to be removed.

As for the remaining four: shaving the pubis, trimming the moustache, clipping the nails and plucking the armpit, they have a time limit of forty days. The Prophet ﷺ instructed his Ummah not to leave these four things for more than forty days. It has a time frame that should not be exceeded. The best way to check or control the forty days is to set a specific time for yourself. For example, you may choose to perform this action on the first Friday of every month so that you will not forget. This is because sometimes a person forgets and the forty days may pass to fifty days without remembering. So you may set a specific time by saying for example, the first Friday of every month I will remove these four things. However, this in itself is not Sunnah but a means of regulating the time in order to carry out the Sunnah, which is not to leave it for more than forty days.

The moustache should not be shaved with a razor. Indeed, Imam Malik, may Allah shower blessings on him, said, "I hold that anyone

who shaves his moustache should be punished because he has disfigured the creation and it is contrary to the Sunnah". The Sunnah is to trim or shorten it.

As regards the armpit, it is best to pluck it. There is no harm in removing it with creams but it is best to pluck it. However, if plucking will be very difficult for some people, there is no harm in removing it with creams and similar substances.

Allah alone grants success.

HADEETH 1204 and 1205

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ، ﷺ: «عَشْرُ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ الْلَّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنشاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الْإِيْطِ، وَحَلْقُ الْعَانَةِ، وَاتِّقَاصُ الْمَاءِ» قَالَ الرَّاوِي: وَتَسَيَّدَتِ الْعَاشرَةُ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةُ؛ قَالَ وَكَيْعٌ - وَهُوَ أَحَدُ رُوَايَتِهِ - اتِّقَاصُ الْمَاءِ؛ يَعْنِي: الْاسْتِنجَاءُ. رَوَاهُ مُسْلِمٌ .

Aishah ﷺ reported: The Messenger of Allah ﷺ said, "There are ten demands of pure nature: trimming the moustache, letting the beard grow, using Miswak (tooth-stick), snuffing up water into the nose (in ablution), paring the nails, washing the bases of the finger joints; plucking the underarm hair, removing of the pubic hair and removing impurities with water from the affected part after a call of nature."

The subnarrator said: I forgot the tenth but it might possibly be the rinsing of the mouth (in ablution). [Muslim]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «أَحْفُوا الشَّوَّارِبَ وَأَعْفُوا الْلَّحَى» مُتَفَقُ عَلَيْهِ .

Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported: The Prophet ﷺ said, “Trim the moustaches and let the beard grow.” [Al-Bukhari and Muslim]

Commentary

These are the remaining elements of the pure nature. We have earlier discussed the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said, “There are five acts which conform to pure nature: circumcision, removal of pubic hair, trimming the moustache, clipping the nails and plucking the hair in the armpits.” We mentioned that four, circumcision being the exception, should not be left for more than forty days because the Prophet ﷺ timed it. However, the hadeeth of Aishah listed ten acts which conform to the pure nature, some of which have been discussed earlier in the hadeeth of Aboo Hurayrah.

One of those acts mentioned in the hadeeth of Aishah, but not in the hadeeth of Aboo Hurayrah, is letting the beard grow; this is an act of the pure nature. In the hadeeth of Ibn Umar, the Prophet ﷺ ordered that the beard should be allowed to grow.

Al-Lahyah, according to the scholars of Arabic language, refers to the hair on the face, the two jaws and the hair on the two cheeks; these are part of the beard. The moustache has previously been discussed. Letting the beard grow; that is, growing it, freeing it and leaving it the way it is, is one of the acts which conform to the pure nature on which Allah created mankind and to consider it as good and it is one of the manly qualities; rather, one of the beauties of being a man.

As a result, it is not permissible for one to shave his beard. If he does otherwise, he has opposed the way of the Prophet ﷺ, disobeyed his order and resembled the polytheists and Zoroastrians. This is because the Prophet ﷺ said, “Be different from the Zoroastrians or polytheists; allow the beard to grow and trim the moustache”.

Shaving the beard was so alien to the Muslims that some oppressive rulers would shave a person’s beard as a form of punishment. This

action of theirs is illegitimate because it is not permissible to employ unlawful act as a form of punishment. However, the intention with it is that they consider shaving the beard similar to punishment and torture. However, after the disbelievers settled in Egypt, Syria, Iraq and some other Muslim lands, they introduced this evil habit, which is shaving the beard, to the Muslims and they no longer care about it.

Rather, the one who grows his beard is condemned in some Islamic countries. There is no doubt that it is an act of disobedience to the Messenger ﷺ; whoever disobeyed the Messenger ﷺ has disobeyed Allah, and whoever obeys the Messenger ﷺ has indeed obeyed Allah.

If a person is afflicted with one of his relatives shaving his beard, it is obligatory for him to advise him and explain the truth to him. As for boycotting him, this depends on the benefit: he should be boycotted if this will make him abandon this act of disobedience, otherwise he should not be boycotted. This is because boycotting is a remedy to be employed only if it will yield positive result. Otherwise, the basic principle is that it is prohibited to forsake a believer based on the saying of the Prophet ﷺ: "It is not lawful for a believer to boycott his brother for more than three days, each person turning away from the other. The best of them is the one who initiates the greeting of Salam".

Another addition in this hadeeth is sniffing water into the nostrils. Sniffing water into the nostrils is one of the elements of pure nature because it cleanses and removes dirt from the nose, making it a form of purification. This can be done during ablution or otherwise, you can sniff in water to clean your nose if there is a need for it. People are at variance regarding this: some people only need it during ablution while others often need it.

Also included as a component of pure nature is rinsing the month. This is because it involves purifying the month. The mouth needs cleansing because it would have consumed fatty substances and other similar foods. This makes rinsing the month one of the elements of pure nature.

Another component of pure nature is *Al-Istinja*, which Wakee interpreted as utilizing water. It involves cleansing, purification and

removal of filth. This includes washing the base of the fingers, as explained by the scholars. The base of the fingers is part of the inner that needs cleaning more than the outer part; the outer part is wiped since it does not require cleaning most times.

There is evidence in this hadeeth that growing beard – despite being in opposition to the polytheists – is one of the qualities which are natural to human beings. This will remove the doubt of the cynic who opines that some of the disbelievers usually grow beard, so we should contradict them by shaving ours. Look at the whispering of the Devil, and we seek refuge with Allah.

We say, their growing beard is in conformity with the pure nature, and we have been commanded to follow the pure nature. So we will not prevent them if they emulate us in doing this and we are not required to depart from the pure nature because they agree with us on it. A similar case is if they toe our line in clipping the nails, we would not abandon clipping the fingers because of that; rather, we will clip it. So also are the remaining components of the pure nature: if the disbelievers are in conformity with us on any of them, we would not depart from them or quit them.

We should know that excessive use of water for ablution or ritual bath is included in the saying of Allah the Most High:

﴿ يَنْبِيَ إِلَّا مَنْ خُذْلَهُ زِينَتُكُمْ عِنْدَكُمْ مَسِيجٌ وَكُلُوا وَاشْرُبُوا وَلَا شُرْفًا إِنَّ اللَّهَ لَا يُحِبُّ ﴾

﴿ ٢١ ﴾
الْسَّرِيفُونَ

"O children of Adam! Take your adornment (by wearing your clean clothes), while praying and going around (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance) (Al-A'raf: 31).

As a result, the jurists, may Allah have mercy on them, dislike extravagance even if one is by a flowing river. So, how is it if it is by a device that brings water from the ground? In summary, extravagance in ablution and other matters are among the blameworthy issues.

Chapter 216: the excellence and obligation of the payment of zakat

Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The chapter on the obligation of Zakat, explanation of its excellence and related issues.

Zakat is the third pillar of Islam. This is based on the saying of the Prophet ﷺ in the hadeeth of Abdullah bin Umar bin Al-Khattaab, may Allah be pleased with him and his father: “Islam is built on five: To testify that there is no true God except Allah and that Muhammad is the Messenger of Allah, to observe Salat, and pay Zakat”⁽¹⁾.

Allah, the Glorified and Exalted, mentioned it together with Salat many times in the Noble Qur'an. Hence, the scholars, may Allah have mercy on them, differ whether the one who abandons it commits disbelief as the one who abandons Salat or not? There are two opinions.

Zakat is worshipping Allah by dispensing specific wealth from specific forms of wealth. This wealth is specific and measured out: $\frac{4}{10}$, $\frac{2}{10}$ and $\frac{1}{10}$. Similarly, it is distributed to specific sets of people as it will be explained, Allah willing.

Zakat has great benefits. One of it is that it completes the Islam of a servant because it is one of the pillars of Islam. It is better than charity; that is, if one pays a hundred riyal as Zakat or hundred riyal as voluntary charity, the hundred riyal of Zakat is better and more beloved to Allah, the Most High.

Another benefit is that by paying it, a person is removed from the domain of misers to the domain of generous people because it entails spending wealth while miserliness involves withholding wealth. So if a person spends it, he moves from being a miser to a generous person.

One of its benefits is that it multiples good deeds. The similitude

¹ Reported by al-Bukhari: The Book of Faith, chapter on ‘Islam is built on five things’ (7); and Muslim: The Book of Faith, chapter on the pillars of Islam (20).

of those who spend their wealth in the path of Allah is comparable to a grain (of corn) which grows seven ears, with each ear having a hundred grains. This implies that a riyal brings a multiple of seven hundred or more.

Another benefit is that it brings relief to the hearts of the poor, by fulfilling their needs and removing their anger. If the poor do not benefit from the wealth of the rich, they would be filled with rage and dislike the rich, they would consider themselves to be in a world while the rich reside in another world. But the Ummah of Islam is one. Hence, it is obligatory for every Muslim to believe that he is a brick in a wall of a castle with his fellow Muslim brothers based on the statement of the Prophet ﷺ: “The relationship of a believer to another believer is like a building, each part strengthens the other.”⁽¹⁾

Another advantage is that it is a means of achieving delight. Whenever a person spends anything from his wealth, Allah will increase him in delight. This is factual and it has been experienced. If a person spends the least from the obligation of Zakat, he will find his chest opened and his heart will be filled with love of good.

Also, it extinguishes the anger of the Lord and prevents evil death. This is a great benefit. It prevents evil death; that is, one will die in the best condition. And good end -may Allah grant you and me a good end- is the dearest thing to everyone. It is the time of departure from this world for the hereafter, and Satan is at his best with the children of Adam during death because it is a critical time. The departing soul may be one of the inhabitants of Hell-fire or one of the inhabitant of Paradise.

In the hadeeth of Abdullaah bin Ma'sood (may Allaah be pleased with him): “One of you will do the deed of the people of paradise until what is between him and it is an arm's length and the book will overtake him and he will be doing the deed of the people of Hell and he will enter Hell – fire. And one of you will be doing the deed of the

¹ Reported by al-Bukhari: The Book of Oppressions and Extortion, chapter on helping the oppressed (2266); and Muslim: The Book of Kind Treatment, maintaining ties and Good manners, chapter on mercy, compassion and help for the believers (4684)

people of Hell – fire until what is between him and it is an arm's length and the book will overtake him and he will be doing the deed of the people of paradise and he will enter it.” So actions will be judged by the final acts, and charity, with Zakat at its lead, prevents evil death.

Another benefit is that the Prophet ﷺ stated that everyone will be under the shade of his charity on the Day of Resurrection. On that day, the sun will be a mile away from the heads of mankind but those who spend in charity, with Zakat as the lead of their charity, will be under the shade of their charity.

A righteous person informed me that there was a man who used to prevent his household from giving charity from the house. He would say, ‘Do not give out charity’. One day, he slept and dreamt that it is the Day of Resurrection, he noticed a shade above his head protecting him from the sun, but it has three holes. Then, three dates descended to block these openings. This dream amazed him; a perforated cloth with date fruits covering its holes? When he narrated it to him wife, she informed him that she gave out a cloth and three dates in charity. The first garb was the cloth but it has openings and the three dates came to block these openings. This excited him and he permitted her to spend in charity as she wishes.

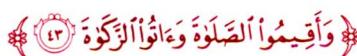
In summary, this dream confirmed the saying of the Messenger: “Every individual will be under the shade of his charity (Sadaqah) on the Day of Resurrection.”⁽¹⁾

Likewise, Zakat softens the heart. When one gives it to the poor, those in need of it, this act softens his heart and fills him with mercy for them. This also involves the mercy of Allah because Allah showers His mercy on His servants who are merciful.

There are other benefits but stating them will elongate the discourse.

Allah willing, the verses mentioned by the author will be discussed.

Allah, the Exalted said,



¹ Reported by Ahmad (4/147)

“And perform As-Salat (Iqamat-as-Salat) and give Zakat” (Al-Baqarah: 43).

The Exalted said,

﴿ وَمَا أُرْمَوْا إِلَّا يَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ حُنْفَاءٌ وَيُقْبِلُونَ أَصْلَوَةً وَيُؤْتُونَ الزَّكُوةَ وَذَلِكَ دِينٌ

﴿ ﴿٦﴾ الْقِيمَةُ

“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) and perform As-Salat (Iqamat-as-Salat) and give Zakat, and that is the right religion.” (Al-Bayyinah: 5).

﴿ خُذُّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَلَا تُرْكِبْهُمْ بِهَا ﴾ ﴿١٣﴾

The Exalted said, “Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it” (At-Taubah: 103).

Commentary

Al-Hafidh an-Nawawee, may Allah shower blessings on him, mentioned these three verses under the chapter on the obligation of Zakat, and its explanation and related issues.

The first verse is the saying of the Exalted: “And perform As-Salat (Iqamat-as-Salat) and give Zakat.” Establishing Salat entails performing it properly as reported from the Prophet ﷺ, and giving Zakat entails bestowing it to those who deserve it.

The meaning of Zakat has preceded with explanation of what Allah made easy of its benefits.

Then he mentioned the second verse, which is the saying of the Exalted:

﴿ وَمَا أُرْمَوْا إِلَّا يَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ حُنْفَاءٌ وَيُقْبِلُونَ أَصْلَوَةً وَيُؤْتُونَ الزَّكُوةَ وَذَلِكَ دِينٌ

﴿ ﴿٦﴾ الْقِيمَةُ

“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) and perform As-Salat (Iqamat-as-Salat) and give Zakat, and that is the right religion.” (Al-Bayyinah: 5).

“And they were commanded not,” that is, the people, “...but that they should worship Allah;” that is, submit themselves to Him in every form of worship, be it creed, saying or action, “...offering Him sincere devotion,” that is, being sincere to Him in action. Sincerity of action to Allah implies that one does not seek anything with one’s action other than (the Pleasure of) Allah, the Mighty and Sublime. He does not seek worldly benefits, status or leadership; rather, he only desires the reward of Allah.

His saying, “Being true (in faith)” means free from *shirk*. It is sincerity without associating partner with Allah. His saying, “And perform as-Salat (Iqamat-as-Salat) and give Zakat.” This is the point of reference in His statement: “And give Zakat.”

“That is the right religion.” “That...” i.e. worship of Allah, the Exalted, being sincere to Him, and performing Salat and giving Zakat “... is the right religion.” That is, the religion of the straight path. And it is the pleasant action in the sight of Allah, the Exalted.

The Glorified and Exalted said, “Take Sadaqah (alms) from their wealth.” The address is to the Prophet ﷺ, “Take Sadaqah (alms) from their wealth” that is, Zakat “...in order to purify them and sanctify with it” that is, in order to purify them from sins and evil conducts. As for being a purification from sins, it is based on his saying: “Sadaqah (alms) extinguishes sin as water extinguishes fire”⁽¹⁾. As for being a purification from bad conducts, it is because it connects such person with the generous and good doers due to what he gives from his wealth of Zakat to those who are entitled to it.

“And sanctify them with it.” That is, to refine their manners. After purification from evil characters follows elevation of praiseworthy

¹ Reported by Ahmad (3/399); Tirmidhi: The Book of Faith, chapter on what has been reported regarding the sacredness of the Prayer (2541); and Ibn Majah: The Book of Trials, chapter on restraining the tongue from trials (3963)

characters. “And sanctify them with it” also involves sanctifying their religion and character. “And pray for them” that is, invoke or supplicate for them.

Whenever a group of people brings alms to the Prophet ﷺ, he would supplicate for them thus: “Allahumma Salli alayhim” (O Allah exalt their mention), complying with the order of Allah, “Your invocations are a source of security for them.” This supplication of yours is a cause of security for them. It will grant security to their souls, brings tranquility to their hearts, fill them with happiness and it will be easy for them to spend their wealth, and Allah is the All-Hearer, the All-Knower.

These three verses are evidence for the obligation of Zakat and that it is one of the best deeds.

The related hadeeths will be discussed now, Allah willing.

Hadeeth 1206, 1207 and 1208

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، مُصَلِّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: بُنْيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ: شَهادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجَّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ» متفقٌ عَلَيْهِ .

Ibn ‘Umar رضي الله عنهما reported: The Messenger of Allah ﷺ said, “(The structure of) Islam is built on five (pillars): Testification of ‘La ilaha illallah’ (none has the right to be worshipped but Allah), that Muhammad (ﷺ) is his slave and Messenger, the establishment of Salat , the payment of Zakat , the pilgrimage to the House of Allah (Ka’bah), and Saum during the month of Ramadan.” [Al-Bukhari and Muslim]

وَعَنْ طَلْحَةَ بْنِ عَبْيَدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ، مُصَلِّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ، وَلَا نَفْقَهُ مَا

يَقُولُ، حَتَّىٰ دَنَا مِنْ رَسُولِ اللَّهِ، ﷺ، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ، ﷺ: «خَمْسٌ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» فَقَالَ رَسُولُ اللَّهِ، ﷺ: «وَصِيَامٌ شَهْرٌ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ، ﷺ، الزَّكَاةَ فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» فَأَدَبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَىٰ هَذَا وَلَا أَنْقُصُ مِنْهُ؛ فَقَالَ رَسُولُ اللَّهِ، ﷺ: «أَفْلَحَ إِنْ صَدَقَ» مُتَفَقُ عَلَيْهِ.

Talhah bin 'Ubaidullah رضي الله عنه reported: A person with dishevelled hair, one of the people of Najd, came to the Messenger of Allah ﷺ. We heard the humming of his voice but could not fully understand what he was saying, till he approached close to the Messenger of Allah ﷺ. Then I came to know that he was asking about Islam. The Messenger of Allah ﷺ said: "There are five (obligatory) Salat during the day and the night." He said: "Am I obliged to perform any other (Salat) besides these?" The Messenger of Allah ﷺ said, "No, but whatever you observe voluntarily." He ﷺ added, "There is the Saum of Ramadan." The inquirer asked: "Am I obliged to do anything besides this?" The Messenger of Allah ﷺ said, "No, but whatever you do out of your own free will. You may observe voluntary fasting." And the Messenger of Allah ﷺ told him about the Zakat (obligatory charity). The inquirer asked: "Am I obliged to pay anything besides this?" The Messenger of Allah ﷺ said, "No, but whatever you pay voluntarily out of your own free will." That man turned back saying: "By Allah! I will neither make any addition to this nor will I decrease anything from it." (Upon hearing this) the Messenger of Allah ﷺ remarked, "He is successful if he proves truthful (to what he is saying)." [Al-Bukhari and Muslim]

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، بَعَثَ مُعَاذًا رَضِيَ اللَّهُ

عَنْهُ، إِلَى الْيَمَنِ فَقَالَ: «اَدْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ اَطَاعُوا لِذِلِّكَ، فَأَعْلَمُهُمْ أَنَّ اللَّهَ تَعَالَى، افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةً، فَإِنْ هُمْ اَطَاعُوا لِذِلِّكَ فَأَعْلَمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ اَغْنِيَائِهِمْ، وَتُرْدَ عَلَى فُقَرَائِهِمْ مُتَّقِّعٌ عَلَيْهِ .

Ibn 'Abbas ﷺ reported: The Prophet ﷺ appointed Mu'adh ﷺ as governor of Yemen, and at the time of his departure, he instructed him thus: "First of all, call the people to testify 'La ilaha illallah' (there is no true god except Allah) and that I (Muhammad) am the Messenger of Allah, and if they accept this (declaration of Faith), then tell them that Allah has enjoined upon them five Salat during the day and night; and if they obey you, tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor." [Al-Bukhari and Muslim]

Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, mentioned these three *hadeeths* under the chapter on the obligation of Zakat.

As for the hadeeth of Abdullah bin Umar, may Allah be pleased with both of them, it is the saying of the Prophet ﷺ: "Islam is built on five (pillars)." This has been discussed earlier in detail, so there is no need of repeating it.

As for the hadeeth of Talhah bin Ubaydullah about the story of Najdi man who came with disheveled hair to the Messenger of Allah. They heard the humming of his voice but could not fully understand what he was saying. But they later realized that he was asking the Prophet ﷺ about Islam.

The five obligatory prayers, the fast of Ramadan and Zakat were mentioned to him. He did not mention the testimony that there is no true God except Allah and that Muhammad is the Messenger of Allah due to his knowledge that he has uttered it and testified to it because he came as a Muslim. Nevertheless, he wanted the details of some issues to be explained.

After mentioning the five obligatory prayers, the fast of Ramadan, and Zakat, the man asked, "Am I obliged to perform any other (Salat) besides these? He replied, "No but whatever you observe voluntarily."

This indicates that only the five Prayers are obligatory during the day and the night. The *Witr* prayer is not obligatory but an emphatic Sunnah; *Tahiyyatul-Masjid* is not obligatory but a Sunnah; and the *Eid* prayer is not obligatory but an emphatic Sunnah. So also is what the scholars differ on.

This is the opinion of some of the people of knowledge. They made this hadeeth a basis to declare whatever is not mentioned therein as not obligatory. However, after thoughtful consideration, this hadeeth does not contain evidence for such assertion; that is, it does not indicate the non-obligation of *Tahiyyatul-Masjid*, the *Eid* prayer and others. This is because these Prayers have varied causatives, so they only become obligatory at the activation of the causatives.

However, the correct opinion is that *Tahiyyatul-Masjid* is not obligatory but an emphatic Sunnah. As for the *Eid* prayer, it is obligatory because the Prophet ﷺ commanded (people), including the menstruating women and the old women, to go out and observe the prayer although the menstruating women would stay away from the praying ground. As for the *Witr* prayer, this hadeeth is an evidence that it is not an obligation because it is repeated daily. Were it to be an obligation, the Messenger would have explained it to this man. The correct opinion is that *Witr* prayer is an emphatic Sunnah, which is not obligatory, and one would not be sinful for leaving it.

However, the trustworthiness of the one who regularly forsakes it is removed. Imam Ahmad, may Allah shower blessings on him, said: "Whoever abandons the *Witr* prayer is an evil person, and it is not

proper to accept his testimony”.

As for the fast of Ramadan, it is the only obligatory form of fasting, except the one who vows to fast. This is because the Prophet ﷺ said, “Whoever vows to obey Allah should obey Him”⁽¹⁾.

As for Zakat, it is the only obligatory right on wealth, except that which has specific reasons such as spending on one’s wife, relatives and hosting a guest and other similar expenses; they become obligatory based on specific reasons.

When the man turned back, he said, “By Allah, I will neither make any addition to this nor will I decrease anything from it”. He swore an oath to Allah that he would not add anything to it nor remove anything from it. So the Prophet ﷺ said, “He is successful if he proves truthful.”

This is evidence that one would achieve success if one would adhere only to the obligatory aspects of the law. However, it does not mean that it is not recommended to perform optional Prayers because they will augment the obligatory Prayers on the Day of Resurrection. How many are people who observe the obligatory Prayers filled with deficiencies and flaws which require augmentation and enhancement.

As for the hadeeth of Ibn Abbas, may Allah be pleased with both of them, when the Prophet ﷺ sent Mu’adh to Yemen, there is no need for repetition since it has been discussed earlier. However, the Messenger ﷺ stated therein, “Inform them that Allah has made Sadaqah obligatory for them in their wealth which would be taken from their wealthy ones and given to their poor ones”. This is the point of reference for this chapter.

HADEETH 1209 and 1210

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، بِسْمِ اللَّهِ: «أُمِرْتُ أَنْ

1 Reported by Al-Bukhari: The Book of Oaths and Vows, chapter on vow in obedience (6696)

أَقَاتِلَ النَّاسَ حَتَّىٰ يَشْهُدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ، عَصَمُوا مِنِّي دِمَاءُهُمْ
وَأَمْوَالُهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ» مُتَّفَقُ عَلَيْهِ.

Ibn ‘Umar ﷺ reported: The Messenger of Allah ﷺ said, “I have been commanded to fight people till they testify ‘La ilaha illallah’ (there is no true god except Allah) that Muhammad (ﷺ) is his slave and Messenger, and they establish Salat , and pay Zakat ; and if they do this, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا تُؤْفَى رَسُولُ اللَّهِ، عَلَيْهِ السَّلَامُ، وَكَانَ
أَبُو بَكْرٍ، رَضِيَ اللَّهُ عَنْهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ رَضِيَ
اللَّهُ عَنْهُ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ، عَلَيْهِ السَّلَامُ: أُمِرْتُ أَنْ أَقَاتِلَ
النَّاسَ حَتَّىٰ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا، فَقَدْ عَصَمَ مِنِي مَالَهُ
وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ»؟! فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأُفَاتِلَنَّ مَنْ
فَرَقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. وَاللَّهُ لَوْ مَنْعَوْنِي عِقَالًا
كَانُوا يُؤَدِّونِهِ إِلَى رَسُولِ اللَّهِ، عَلَيْهِ السَّلَامُ، لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. قَالَ عُمَرُ، رَضِيَ
اللَّهُ عَنْهُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ،
فَعَرَفْتُ أَنَّهُ الْحَقُّ، مُتَّفَقُ عَلَيْهِ .

Abu Hurairah ﷺ reported: When the Messenger of Allah ﷺ passed away, Abu Bakr ﷺ was appointed as his successor (caliph). Amongst the Arabs some men apostatised. Abu Bakr ﷺ resolved to fight them. ‘Umar bin Al-Khattab ﷺ said to Abu Bakr: “How can you fight them when the Messenger of Allah ﷺ has declared: ‘I have been commanded to fight people till they testify La ilaha

illallah (there is no true god except Allah); and if they do it, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account.” Upon this Abu Bakr ﷺ said: “By Allah, I would definitely fight him who makes distinction between Salat and the Zakat , because it is an obligation upon the rich to pay Zakat . By Allah I will fight them even to secure the piece of rope which they used to give to the Messenger of Allah ﷺ.” ‘Umar ﷺ said: “I realized that Allah opened the heart of Abu Bakr ﷺ for fighting those who refused to pay Zakat , and I fully recognized that Abu Bakr (ﷺ) was right.” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, recorded these hadeeths under the chapter discussing the obligation of Zakat and explanation of its excellence.

He mentioned what has been discussed earlier. Likewise, he mentioned the hadeeth of Abdullah bin Umar, may Allah be pleased with both of them, that the Messenger of Allah ﷺ said, “I have been commanded (by Allah) to fight people until they testify that there is no true God except Allah, and that Muhammad is the Messenger of Allah and perform Salat and pay Zakat”. His saying, “I have been commanded,” the One commanding him is Allah, the Exalted. This is evidence that the Prophet ﷺ is a charged slave, charged with obligation; he was being instructed with dos and don’ts as other people because he is one of the slaves of Allah. He is not the Lord and he does not possess any aspect of Lordship; rather, he is a slave with commands and prohibitions. Greater responsibilities may befall him based on the saying of Allah, the Blessed and Exalted to him:

﴿ عَفَا اللَّهُ عَنْكَ لِمَ أَذَنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الظَّرِيفُ صَدَقُوا وَتَعَلَّمُوا ﴾

﴿ أَلَّا كَذِيفَينَ ﴾

“May Allah forgive you (O Muhammad). Why did you grant them leave for (remaining behind; you should have persisted

as regards your order to them to proceed on Jihad), until those who told the truth were seen by you in a clear light, and you had known the liars.” {Taubah: 43}

And His saying to him,

﴿يَا أَيُّهَا النَّبِيُّ لَمْ تُحِرِّمْ مَا أَحَلَ اللَّهُ لَكَ تَبَرَّغُ مَرَضَاتَ أَزْوَاجِكَ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

“O Prophet ﷺ! Why do you forbid {for yourself} that which Allah has allowed to you, seeking to please your wife? And Allah is Oft-Forgiving Most Merciful.” (At-Tahrim: 1)

He admonished him. The Glorified and Exalted said to him,

﴿وَأَنْتَ أَلَّا تَخْفِي فِي نَفْسِكَ مَا أَلَّا اللَّهُ مُبِدِّيهِ وَمَنْخَنَى النَّاسَ وَاللَّهُ أَعْلَمُ أَنْ تَخْشَى اللَّهَ﴾

“And fear Allah. But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him” [Al-Ahzab:37].

Whoever thinks that Muhammad possesses any aspect of Lordship, or that he could cause benefit or harm, respond to supplication or remove evil, has associated partner with Allah and disbelieved in Muhammad. The Prophet ﷺ said, “I have been commanded (by Allah) to fight people until they testify that there is no true God except Allah, and that Muhammad is the Messenger of Allah and perform Salat and pay Zakat”. He ﷺ should fight whosoever rejects any of these four: “Testifying that there is no true God except Allah and that Muhammad is the Messenger of Allah, and preform Salat and pay Zakat.” He should fight them till they surrender and succumb. If they do so, that is, testify that there is no true God except Allah and that Muhammad is the Messenger to Allah, and performed Salat and paid Zakat, “they will have protection of their blood and property from me except when justified by Islam, and their account is left to Allah, the Exalted”. If they do so, submitting outwardly, their blood and property would be protected and their account would be left to

Allah. This is because some people may say that they testify that there is no true God except Allah and that Muhammad ﷺ is the Messenger of Allah, they perform *Salat* and pay *Zakat* but their hearts are filled with disbelief. Thus, he said, “Their account is left to Allah.”

The hypocrites say, “There is no true God except Allah” but they do not remember Allah but little. They would say to the Messenger of Allah ﷺ, ‘We testify that you are the Messenger of Allah’, perform *Salat* but they would only approach it with lethargy. They give out charity, but they do not spend except that which they dislike, and their hearts still house disbelief, we ask Allah for wellbeing. Hence, he said, “And their account is left to Allah.”

Then the author, may Allah shower blessings on him, mentioned the hadeeth of Aboo Hurayrah, may Allah pleased with him, about the dialogue of Aboo Bakr As-Siddiq, the first successor of the Messenger of Allah, and Umar bin Al-Khattaab, the second successor of the Messenger of Allah, may Allah be pleased with both of them. They debated a religious matter although they love one another dearly. However, this love does not prevent religious debate and discussion because the religion is superior to everything.

After the death of the Prophet ﷺ, Aboo Bakr became the caliph after the Messenger of Allah by the decision of the companions. Likewise, the Prophet ﷺ alluded to his leadership by appointing him as his representative during Hajj. This is the supreme leadership position as regards the populace. He ﷺ also appointed him to lead the *Salat*. This is a restricted leadership position since the leader of Hajj will lead more people than an Imam of a mosque.

The Prophet ﷺ appointed him to deputize as the Imam of the mosque when he was sick and the leader during Hajj in the ninth year of the Hijrah. The companions unanimously agreed after the death of the Prophet ﷺ that his successor was Aboo Bakr. Thereafter, some Arab tribes apostatized. Allah referred to this in His saying:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ فُتِّلَ أَنْقَلَبْتُمْ عَلَىٰ

أَعْقِدِكُمْ

"Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? (Al-Imran: 144).

This happened. Some of the Arabs apostatized, they withheld Zakat and disbelieved in Allah. So Aboo Bakr decided to fight them but Umar felt otherwise, may Allah be pleased with both of them, saying: "How can you fight them when the Messenger of Allah has declared, "I have been commanded to fight people till they testify that there is no true God except Allah?" This is what Umar heard from the Prophet ﷺ. Otherwise, his son heard more than this from the Messenger of Allah ﷺ.

He heard from the Messenger of Allah ﷺ that he said, "Until they testify that there is no true God except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat." However, Umar reported what he heard: "Till they testify that there is no true God except Allah." Aboo Bakr, may Allah be pleased with him, said; "By Allah, I will definitely fight him who makes a distinction Salat and Zakat because it is an obligation upon the rich to pay Zakat. By Allah, I will fight them to secure the piece of rope which they used to give to the Messenger of Allah".

This is evidence of his firmness, may Allah be pleased with him, although he is softer than Umar, may Allah be pleased with him. However, in dire situation requiring decisiveness, Aboo Bakr (may Allaah be pleased with him) is stricter than Umar. Let us relate some instances.

Umar opined that this people should not be fought but after Aboo Bakr discussed with him, he realized that that was the right decision. When he saw that Allah had opened the heart of Aboo Bakr to fight them, and he was the caliph after the Messenger of Allah, he knew it is the truth. Therefore, Allah, the Glorified and Exalted, did not open the heart of this guided caliph (the first Khalifah in the Islamic Ummah) except to the truth. In this case, Abu Bakr was firmer, sterner and more steadfast than Umar, may Allah be pleased with both of them.

The second instance: When the Messenger of Allah ﷺ passed away, Madinah became gloomy and people were confounded and it became a critical day. When people gathered in the mosque, Umar, may Allah be pleased with him, stood and said, “The Prophet ﷺ is not dead, he only lost consciousness. Allah will soon raise him up and he will cut the hands and legs of men.” This was what he said, with all solemnness and firmness. Aboo Bakr, may Allah be pleased with him, was in one of his dwellings in the outskirt of Madinah when the Messenger of Allah died. So they went to inform him, he came to the Messenger of Allah and opened his covered face; he said, “May my father and mother be sacrificed for you. You are pleasant in life and death. By Allah, Allah will not make you taste death twice. As for the first death, you have tasted it.” Thereafter, he went out to meet the people.

Meanwhile Umar was speaking, rejecting the notion of his death, saying, “He did not die, he only lost consciousness. Allah will raise him up.” Aboo Bakr told him to remain calm, so Umar sat down or remained standing. Then Aboo Bakr mounted the pulpit and addressed the congregation with a great speech perfect for this difficult situation. He said, “To proceed: O people, whoever worships Muhammad should know that Muhammad is dead,” may Allah be pleased with him, although his death was a greater loss to him, “and whoever worship Allah should know that Allah is Ever-Living, He will never die.” Then he recited the statement of Allah, the Exalted:

﴿إِنَّكَ مَيْتٌ وَإِنَّهُمْ مَيِّتُونَ﴾

“Verily, you (O Muhammad) will die, and verily they (too) will die” (Az-Zumar: 30).

And His saying:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَقْتَ مِنْ قَبْلِهِ الرُّسُلُ أَفَيْنَ مَاتَ أَوْ قُتِلَ أَنْقَبْتُمْ عَلَىٰ أَعْذَابِكُمْ﴾

﴿وَمَنْ يَنْتَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

“Muhammad is no more than a Messenger, and indeed (many)

Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful” [Al-Imran: 144].

Umar said, “Until I staggered as my legs could not hold me”; that is, he was unable to stand so he sat down because he knew that this was the truth. Consider the steadfastness of Abu Bakr in this profound case.

The third instance is during the treaty of al-Hudaybiyyah. There were conditions which constituted apparent injustice to the Muslims. One of such was that if a Muslim migrates from the Quraysh, the Messenger of Allah would return him to them but they are not obliged to return any Muslim who migrates to them. Apparently, this condition is unjust. Umar was upset because he could not comprehend this. He said, ‘O Messenger of Allah, why? why? We will return whoever leaves them as a Muslim and comes to us as a migrant but they will not send whoever goes to them back to us? How can we accept this degradation of our religion? Are we not upon the truth and our enemies upon falsehood? The Prophet ﷺ said, “Certainly, but this is the command of Allah. And I am the servant of Allah and His Messenger, so I will never disobey Allah. And Allah the Mighty and Sublime will assist me”.⁽¹⁾ Umar (may Allaah be pleased with him) was worried, so he sought recourse with Abu Bakr that he may prevail on the Messenger of Allah ﷺ because of his inability to convince him. But the response of Aboo Bakr, may Allah be pleased with him, was similar to the response of the Messenger of Allah ﷺ, letter by letter. A great stance in this difficult situation; he said, “He is the Messenger of Allah. Allah is His helper, so adhere to his standpoint.” That is, avoid opposing him because he is on the right path.

The steadfastness of Abu Bakr, may Allah be pleased with him, becomes clear in these three profound instances. Likewise, he is the firmest of companions and the strictest, brightest and most entitled

¹ Reported by al-Bukhari: The Book of Virtues, chapter on the saying of the Prophet, ‘If I were to choose an intimate friend’ (3670)

to the caliph among the companions. This is how the condition of a steadfast person becomes clear, the one who studies issues remotely and examines it intensely. It is not appropriate for the one who possesses a deep sense of honour to be in haste as it could be dangerous.

The important point or benefit from this hadeeth under this chapter, as categorized by Al-Hafidh An-Nawawee, may Allah shower blessings on him, is that it is obligatory for the Imam to fight the one who abstains from paying Zakat.

Hadeeth 1211, 1212 and 1213

وَعَنْ أَبِي أَيُوبَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ، ﷺ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحْمَ» مُتَفَقُ عَلَيْهِ .

Abu Ayyub ﷺ reported: A man said to the Prophet ﷺ: "Direct me to a deed which may admit me to Jannah." Upon this he (the Messenger of Allah ﷺ) said, "Worship Allah and never associate anything with Him in worship, establish Salat , pay Zakat , and strengthen the ties of kinship." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ، ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ دُلْنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ، دَخَلْتُ الْجَنَّةَ. قَالَ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ» قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَزِيدُ عَلَى هَذَا. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ، ﷺ، «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا» مُتَفَقُ عَلَيْهِ .

Abu Hurairah ﷺ reported: A bedouin came to the Prophet ﷺ and said: "O Messenger of Allah! Direct me to a deed by which I may be entitled to enter Jannah." The Prophet ﷺ said, "Worship Allah, and never associate anything with Him, establish Salat , pay the Zakat which has been enjoined upon you, and observe Saum of Ramadan." He (the bedouin) said: "By Him in Whose Hand my soul is, I will never add anything to these (obligations)." When he turned his back, the Prophet ﷺ said, "He who wants to see a man from the dwellers of Jannah , let him look at him (bedouin)." [Al-Bukhari and Muslim]

وَعَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَأَيْمَانِ النَّبِيِّ، عَلَىٰ
إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ، مُتَفَقُ عَلَيْهِ .

Jarir bin 'Abdullah ﷺ reported: I pledged allegiance to the Prophet ﷺ to establish Salat , to pay the Zakat and to have the welfare of every Muslim at heart. [Al-Bukhari and Muslim]

Commentary

These three hadeeths are mentioned under the chapter on the obligation of Zakat and explanation of its excellence. The hadeeths of Aboo Ayoob, Aboo Hurayrah and Jarir all point to what has been discussed earlier, that performing Salat and giving Zakat are among the obligations of Islam.

The hadeeth of Abu Ayub, may Allah be pleased with him, contains an additional point, "Strengthen the ties of kinship". This refers to patrilineal and matrilineal relations. It is important to maintain ties of kinship according to what custom dictates because the Prophet ﷺ did not explain how to strengthen the ties of kinship. The custom of a people would determine anything that has been reported in the Qur'an and Sunnah without detailed explanation. This varies according to circumstances, times and lands. In the situation of need, poverty and limited provision, this would be by giving them that which is easy of

wealth and fulfilling their needs.

Similarly, if there are sick ones among the relatives, strengthening ties with them would entail visiting them frequently in accordance with the nature of the illness and family ties. And if the matter is all right and there is no special need, as we know today, it is sufficient to uphold ties using phone, written correspondence or utilizing festive seasons. The important point is that strengthening the ties of kinship is obligatory. However, it has not been defined by law, so it should be according to what cultures dictate and people accept among themselves.

As for the hadeeth of Jarir bin Abdullah (may Allaah be pleased with him), there is an addition to what has been previously discussed such as establishing *Salat* and giving zakat, which is “to be sincere to every Muslim”. A person should be sincere to every Muslim, hence he would treat them as he treats himself and as he would love others to treat him. He should not humiliate his Muslim brother, cheat him, deceive him, betray him or lie to him. He should be an advisor to his Muslim brother in every way. If he seeks his advice on any matter, he must direct him to that which is the most beneficial to him in his religious and worldly endeavors.

It was reported that Jarir bin Abdullah, may Allah be pleased with him, took oath of allegiance from the Prophet ﷺ on this, ‘And to be sincere to every Muslim.’ So, it was reported that he, may Allah be pleased with him, once bought a horse from a man at a certain price, and he realized how good the horse was after riding it. Then, he, may Allah be pleased with him, returned to the seller and said, “This horse is worth more”, so he added to the initial price. Thus, he, may Allah be pleased with him, left with the horse and found out that it is worth more than his estimate, so he returned to him and said, “This horse is worth more”. So he paid more once again. This is because he took oath from the Prophet ﷺ “to be sincere to every Muslim.”

It is obligatory for one to be an upholder of the ties of kinship and an advisor to his Muslim brothers. In the hadeeth of Tamim Ad-Dari, the Prophet ﷺ said, “The Religion is sincere advice” three

times. They asked, “To whom, O Messenger of Allah? He said, “To Allah, His Book, His Messenger, the leader of the Muslims and their common folk”.⁽¹⁾

Allah alone grants success.

Hadeeth 1214

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا مِنْ صَاحِبٍ ذَهَبَ، وَلَا فِضَّةٌ، لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفْحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأَحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَى بِهَا جَبْنُهُ، وَجَبِينُهُ، وَظَهْرُهُ، كُلُّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةً، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيُرَى سَبِيلُهُ، إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ» قِيلَ: يَا رَسُولَ اللَّهِ فَالِإِلْيُونَ؟ قَالَ: «وَلَا صَاحِبٍ إِلَيْهِ يُؤَدِّي مِنْهَا حَقَّهَا، وَمَنْ حَقَّهَا حَلْبُهَا يَوْمَ وِرْدَهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِّحَ لَهَا بِقَاعَ قَرْقَرَ أَوْفَرَ مَا كَانَتْ، لَا يَفْقِدُ مِنْهَا فَصِيلًاً وَاحِدًا، تَطَوَّءُ بِأَخْفَافِهَا، وَتَعْضُّهُ بِأَفْوَاهِهَا، كُلُّمَا مَرَ عَلَيْهِ أُولَاهَا، رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةً، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيُرَى سَبِيلُهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said, “Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will

¹ Reported by Muslim: The Book of Faith, chapter on the religion is sincere advice (55).

be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell." It was asked, "How about someone who owns camels and does not pay what is due on him (i.e., their Zakat)?" He ﷺ replied, "In the same way the owner of camels who does not discharge what is due in respect of them (their due includes their milking on the day when they are taken to water) will be thrown on his face or on his back in a vast desert plain on the Day of Resurrection and they will trample upon him with their hoofs and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves, he will be shown his final abode either to Jannah or to Hell." It was (again) asked: "O Messenger of Allah, what about cows (cattle) and sheep?" He ﷺ said, "If anyone who possesses cattle and sheep and does not pay what is due on them (i.e., their Zakat); on the Day of Resurrection, he will be thrown on his face in a vast plain desert. He will find none of the animals missing with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves; and he will be shown his final abode either to Jannah or to Hell." It was asked: "O Messenger of Allah, what about the horses?" Upon this he ﷺ said, "The horses are of three types. One, which is a burden for the owner; another which is a shield, and another one which makes its owner entitled to reward. The one for whom these are a burden is the person who rears them for show or for pride or for causing injury to the sentiments of the Muslims. They will be a cause of torment for their owners. The one for whom these are a shield is the person who rears them for the sake of Allah but does not forget the Right of Allah concerning their backs and their necks (i.e., he lets a needy ride on them), and so they are a shield for him. Those which bring reward to the

one who rears them in pastures and gardens are the ones that are used in the Cause of Allah (Jihad) by the Muslims. Whatever they eat from the meadows and the gardens will be recorded on his behalf as good deeds so much so that their droppings and urine will be counted for an equal number of good deeds for him. Even when they break their tying rope and every height from which they climb and every hoofprint which they leave will be counted as a good deed on behalf of the owner. When their owner leads them through a stream from which they drink, though he does not intend to quench their thirst, yet Allah would record for him the quantity (of water) of what they would drink on his behalf as good deeds.” It was asked: “O Messenger of Allah, what about the donkeys?” Upon this he ﷺ said, “Nothing has been revealed to me in regard to the donkeys in particular except this one Verse of a comprehensive nature: ‘So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.’” (99: 8,9). [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, mentioned this hadeeth of Aboo Hurayrah, may Allah be pleased with him, under the chapter on the obligation of Zakat and explanation of its excellence. Imam Muslim reported it in detail. In it the Prophet ﷺ mentioned gold, silver, camel, cows, sheep, horse and donkey, and stated the ruling of each of them. This was how he used to explain to the people in a conclusive and encompassing manner till he left his Ummah. Allah had completed the religion and perfected His favours upon the believers through him ﷺ. He said, “Any person who possesses gold or silver and does not pay what is due on it; on the Day of Resurrection, sheets of silver and gold would be heated for in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This will go on) until judgement is pronounced among (Allah’s) slaves, and

he will be shown in his final abode either to Jannah or to Hell."

Zakat is obligatory on silver and gold assets in every situation. This is independent of the intent: one may save it for future spending or marriage, to purchase a house one needs to live in, buy a car one needs to drive or store them in order to increase one's wealth. Zakat is due on both of them in every situation. Indeed, Zakat is due on the gold and silver a woman puts on as jewelries; she must pay Zakat on both of them in any event.

However, it is must reach the *Nisab*, the minimum amount on which Zakat is due. The *Nisab* for gold is eighty-five and half grams while that of silver is five hundred and sixty-five grams. So if a person has gold and silver of these measures, it is obligatory for him to pay Zakat in any case. If he does not do so, his recompense is what is the Prophet ﷺ stated: "On the Day of Resurrection sheets from fire will be heated for him", not from gold or silver, but from the fire of Hell, refuge is with Allah. Slices of fire will be heated for him in the Hell-fire, and the fire of Hell is sixty-nine times severer than the combined effect of all the fires of this world, we ask Allah to save you and us from it.

It will be heated in the fire of Hell and it will be used to brand his right and left sides, and his forepart and backside. This process will be repeated with every drop in temperature. He will not have a reprieve; rather, they will repeat the process whenever it cools down during the day the measure whereof will be fifty thousand years. This will not last for an hour or two, a month or two, a year or two, but fifty thousand years; he will be receiving this punishment until (Allah) judges among His slaves. Then he will be shown his final abode, either to Paradise or to Hell fire. We ask Allah for wellbeing and safety.

Hence, this hadeeth is akin to the explanation of the statement of Allah, the Exalted:

﴿وَالَّذِينَ يَكْنِزُونَ الْأَذْهَبَ وَالْفِضَّةَ وَلَا يُفَرِّغُونَهَا فِي سَيِّلٍ أَللَّهُ فَبَشِّرُهُمْ بِعِذَابٍ﴾



“And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment”. [At-Taubah: 34].

The meaning of “those who hoard up gold and silver” is that they do not pay their Zakat. This is the interpretation of the people of knowledge among the companions, their successors and those after them. This is because the one who fails to pay Zakat is hoarding even if his wealth is on top of the mountain, and the one who pay Zakat is not hoarding even if it is in the belly of the earth. Anything on which the Zakat is not paid is a hoarded wealth.



“On the Day when that (Al-Kanz: money, gold, and silver the Zakat of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks and their backs.” [At-Taubah: 35]

This is the physical punishment or torture as they will also taste mental punishment. It will be said to them: “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.” So they will suffer physical punishment and likewise mental punishment through scolding and rebuke. What will happen to his soul at the moment he will be told, “This is the treasure which you hoarded for yourself”? It will be broken. Torment of the body and soul, this will be the recompense of the one who failed to pay Zakat on gold and silver.

And whatever has the pecuniary status of gold and silver will have same ruling. Hence, whoever possesses the monetary equivalent of this quantity of gold and silver must pay Zakat. The medium of exchange in all, or most, countries today is the paper currency. We (in Saudi Arabia) have denominations in riyal: Five riyals, ten riyals, fifty

riyals, one hundred riyals, and five hundred riyals. These banknotes have the status of gold and silver because they have replaced them as medium of exchange among people.

Therefore, if one possesses this measure of gold and silver in equivalent banknotes, it becomes obligatory for him to pay Zakat on them; that is, one must pay Zakat on fifty-six Arabic riyals of silver. It is well known that the price of silver fluctuates, so he should estimate its value if Zakat is obligatory for him. If it reaches the *Nisab*, which is fifty-six riyals for silver, he must pay Zakat of his wealth. The Zakat rate is 2.5 percent.

Then the Prophet ﷺ mentioned camels, cows, and sheep and he made part of the due of camel its milk on its day of watering. It should be milked if it is taken out for water, and the custom is to give out the milk as charity to those present. This is part of its due. It has a big udder which holds abundant milk because it lactates whenever it waters. This is distributed to the poor when they come, and this is part of its due.

Then he ﷺ explained that horses are of three types: One, which is a burden for the owner; another which is a shield, and another which makes its owner entitled to reward.

As for donkeys, he ﷺ said, “Nothing has been revealed to me in regard to the donkeys in particular except this one verse of a comprehensive nature:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَشَرًّا يَرَهُ﴾

“So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.” [Az-Zalzalah: 7-8].

If you employ the donkey in good cause, then it is good, and if one employs it in evil cause, then it is evil.

Allah alone grants success.

Chapter 217: the obligation of ramadan fast, explanation of its virtues and related issues.

﴿يَأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

١٨٣
تَذَكَّرُونَ

“O you who believe! The Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-muttaqun (the Pious)”.
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Commentary

The author, may Allah shower blessings on him, said: The chapter on the obligation of Ramadan fast, explanation of its virtues and related issues.

He, may Allah shower blessings on him, mentioned it after discussing Zakat because this is the order it was reported in the hadeeth of Umar bin Al-Khattaab, may Allah be pleased with him, during Jibril's questioning of the Prophet ﷺ as regards Islam, Faith, *Ihsan*, the Day of Resurrection and its signs.

The fast of Ramadan is an act of worshipping Allah, the most High, by abstaining from food, drink and sexual intercourse from dawn till sunset. This is Fasting; one worshipping Allah by leaving these things. He does not leave them as a habit or for a body regimen, but to worship Allah by means of this. He desists from food, drink, sex and other nullifiers of fast, from dawn till sunset, from the crescent of Ramadan to the crescent of Shawwal.

The fast of Ramadan is one of the pillars of Islam; this is its status in the religion of Islam. It is obligatory according to the consensus of the Muslims as indicated by the Qur'an and Sunnah.

Then the author mentioned the verses that indicate this. He – the Mighty and Sublime - said,

“O you who believe! The Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-muttaqun (the Pious)”.

Allah directed this speech to the believers because the fast of Ramadan is among the requirements of faith. The fast of Ramadan completes Faith while abandoning it renders it incomplete.

The scholars disagree on the ruling of the one who abandons it out of negligence and laziness; has he committed disbelief or not? The correct opinion is that he has not committed disbelief. A person does not commit disbelief by abandoning any of the pillars of Islam other than the testimonies of faith and *Salat*.

The saying of Allah, the Exalted: “The Fasting is prescribed for you” that is, made obligatory. His saying: “As it was prescribed”. that is, as it was made obligatory for those before you so that you may become pious. Allah stated that it was made obligatory for those before us, but He did not mention this regarding *Salat*. This is because fasting involves difficulties, fatigue and abstinence from usual practice. It is not hidden that fasting would be laborious on the soul during hot weather and longer days, so Allah stated that He made it obligatory for those before us in order to delight us. This is because it becomes easier for a person if he knows that it is required of him and others. He also mentioned it in order to explain that He has perfected His favours for us, as He perfected it for those before us as He wishes.

His saying, “That you become pious” that is, that you may fear Allah because fasting is a shield, it protects you from sins and from Hell fire. This is because he who observes the fast of Ramadan with faith, while anticipating the reward, all of his previous sins will be forgiven.

His saying, “That you may become pious”, that is, for the sake of piety. This is the wisdom behind the obligation of fasting. The saying of the Prophet ﷺ points to this: “Whoever does not eschew lies and acting on it and ignorance, Allah has no need of his abstinence from

his food and his drink.” This is because Allah does not intend to punish the servants by ordering them to refrain from what they desire and from their usual practice. However, He wants them to desist from falsehood, acting on it and ignorance.

Then He – the most High - said, “For a fixed number of days”. He stated it by way of affirmation in order to explain that the issue is not one of months nor years, but days which is not long. “For a fixed number of days,”

“But if any of you is ill or on a journey, the same number (should be made up) from other days”. This is also another means of comfort. Firstly, specific few days. Secondly, anyone who finds fasting difficult due to illness or travelling should break his fast and make it up from other days. “And as for those who can fast with difficult” who are residents “they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know”. This was in the early days. When Allah initially mandated fasting, He allowed those who were unable to fast to feed the poor; any of the two options is good for you. At the outset, Allah gave people alternative between fasting and feeding a poor person for each day.

Then He authorized fasting in the following verse: “And that you fast is better for you if only you know” that is, if you are people of knowledge, those who understand. This is because fasting is difficult for most people than feeding the poor. Hence, the reward of fasting would be greater since the reward of an act of worship would be greater if a person performs a difficult act based on the command of Allah. On that basis, the one who is farther from the mosque would have greater reward than the one who is closer to the mosque because he toiled more. However, this does not mean that one should seek difficulty in an act of worship which Allah has made easy because this is a form of extremism in the religion. But if Allah charged you with an act of worship which is difficult for you, it will result in greater reward.

As for seeking for difficulty, for instance, some ignorant people

would perform ablution with cold water during winter, saying, “This is because perfecting the ablution during period of hardship is one of the means of raising one’s rank with Allah and wiping away sins”. We say, O my brother, this is not what the Messenger of Allah intended; the intent is that one will earn greater reward if one performs ablution with cold water during winter, and he did not order you to look for cold water. If Allah blesses you with hot water and you are able to perfect ablution with it, this is better.

“And whoever is ill.” The scholars, may Allah have mercy on them, classified illness into three:

The first type: An illness with no hope of recovery; rather, it persists. In this case, there is no fasting on the sick but he must feed a poor person for each day. This is because he is comparable to an old man who is unable to fast, who has no hope of getting over his state of weakness.

The second type: A sick person that fasting will harm, such that it is feared that it will kill him. For instance, some sick people who cannot do without water like those suffering from some types of diabetes and similar disorders. It is unlawful for them to fast based on the saying of Allah, the Most High:

﴿وَلَا نَفْتَنُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾
٢٩

“And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you” [An-Nisa’: 29]

The third type: Illness that will be difficult with fasting but there is fear of imminent danger. In this case, it is best not to fast and it should be prepaid later.

As for illness which does not affect fasting in any way, such as minor eye or teeth disorder and similar ailments, it is not permissible to break the fast. This is because the wisdom behind the concession is to remove difficulty, and this person does not experience difficulty in general terms. Hence, he has no right to break his fast. The basic principle is the obligation of fasting at its time except there is clear

and plain evidence permitting one to break the fast and later repay it.

As for traveling, this is also classified into three:

The first type: Fasting harms him and he experience great difficulty due to his journey. For example, he travels during long hot days and he knows that fasting would cause excruciating difficulty and harm to him. Such a person would be a sinner if he fasts.

The evidence for this is that the companions once complained to the Prophet ﷺ about the difficulty of fasting while on a journey, so he ﷺ called for water and drank it while people were looking at him. He ﷺ did this so that they would not nurse reproach in their minds if they break the fast. And that was after ‘Asr. However, some companions, may Allah be pleased with them, continued their fast and this was reported to the Prophet ﷺ who said, “Those are the disobedient, those are the disobedient.”⁽¹⁾ He described them as disobedient because they did not accept the respite of Allah although it was very difficult for them.

The second type: the one who experiences endurable difficulty. It is disliked for such person to fast and fasting is not a sign of righteousness in this case.

The evidence for this: once the Prophet ﷺ was on a journey then he noticed a crowded sheltering a man. So, he ﷺ enquired about the man and he was informed that the man was fasting. He ﷺ said, “It is not part of righteousness to fast on a journey.”⁽²⁾

The third type: the one who is not affected by the fast in general terms. That is, he is fasting without difficulty because the day is short and the weather is cold. The scholars disagree on what is best for this person; should he break the fast, continue with it or choose? The correct opinion is that is it best for him to fast because this is the greater form of following the Sunnah of the Prophet ﷺ

¹ Reported by Muslim: The Book of Fasting, chapter on the permissibility of fasting or abstaining during the month of Ramadan for the traveller (1878)

² Reported by al-Bukhari: The Book of Fasting, chapter on the speech of the Prophet ﷺ to the sheltered one (1810); and Muslim: The Book of Fasting, chapter on what has been reported regarding the dislike of fasting on a journey (644)

and it is easier for the legally responsible. Fasting along with the people is easier than making it up as it is well known. Likewise, it is better to quickly fulfil an obligation and it coincides with the period in which fasting is best, which is the month of Ramadan. Based on these four points, fasting is better.

Abu Darda, may Allah be pleased with him, said “We accompanied the Prophet ﷺ in some of his journeys on a hot day. It was so hot that a man would put his hand on his head due to the intensity of the heat. There was no one amongst us fasting except the Prophet ﷺ and Abdullah bin Rawahah”.⁽¹⁾

This is the ruling of fasting during a journey. Journey is general as it affects the one who goes for lesser Hajj or others journeys; the one who travels regularly and the one who travels occasionally. Hence, commercial drivers and cargo drivers are to break their fasting even if their journey is constant because they have a town they will return to. They become travelers once they leave this town. If someone asks, “When will they fast? We will reply by saying, ‘They will fast in the winter, which is easier for them. However, it becomes binding on them to fast if they return to their town during Ramadan.

Allah alone grants success.

Hadeeth 1215

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلٍ ابْنَ آدَمَ لَهُ إِلَّا الصِّيَامُ، فَإِنَّهُ لِي وَأَنَا أَجْرِيُ بِهِ. وَالصِّيَامُ جُنَاحٌ، فَإِذَا كَانَ يَوْمٌ صَوْمٌ أَحَدِكُمْ فَلَا يَرْفَثُ وَلَا يَصْخَبُ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلَيَقُولَ: إِنِّي صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بَيْدِهِ لَخُلُوفُ فِيمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. لِلصَّائِمِ فَرْحَتَانٍ يُفْرَحُهُمَا:

¹ Reported by al-Bukhari: The Book of Fasting, chapter on fasting some days in Ramadan then travels (1945); and Muslim: The Book of Fasting, chapter on choosing between fasting and breaking on a journey (1122)

إِذَا أَفْطَرَ فَرَحٌ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرَحٌ بِصَوْمِهِ» متفقٌ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "Allah the Exalted and Majestic said: 'Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing Saum is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Rubb ." [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, mentioned this hadeeth of Aboo Hurayrah (may Allaah be pleased with him) under the chapter on the obligation of fast after mentioning the verses.

He mentioned some of its benefits.

Firstly, Allah - the Most High – classified fasting to Himself whereas all other actions of the son of Adam are for the son of Adam. Allah, the Most High said, "Every act of the son of Adam is for him, except As- Siyam (fasting) which is (exclusively) for Me." The meaning is that fasting is exclusive for Allah, the Exalted, among other deeds. This is because it is the greatest form of sincere worship, so it is a secret between one and one's Lord.

This is because it cannot be known if one is fasting or not while one is moving and interacting with other people as the intention is concealed, hence it has the highest level of sincerity.

So Allah distinguished it from other deeds. Some scholars explained that it means that on the Day of Resurrection, if a person has oppressed other servants, part of his good deeds will be taken for the servants

except fasting. Nothing would be taken from it because it is for Allah, the Exalted, and not for anyone else. This is a good interpretation. The reward of fasting will be kept for its owner and nothing would be removed from it for any of the creations.

Secondly, the action of the son of Adam is rewarded in ten manifolds except fasting, the reward of which is without measure; that is, it will be in several multiples. The people of knowledge explained that this is because fasting encompasses the three forms of patience: patience on obedience to Allah, patience to stay away from Allah's disobedience, and patience on the decree of Allah.

As for patience on obedience to Allah, a person coerces his soul to fast although it may dislike it at times due to its hardship, not because Allah has made it obligatory. If someone were to dislike fasting because Allah has instructed it, his deeds would be in vain. He dislikes it due to the accompanying hardship, nonetheless he charges his soul with it and patiently refrains from food, drink and sex for the sake of Allah. Hence, Allah, the Exalted said in hadeeth Qudsi: "He leaves his food, drink and desire for My sake."

As for patience to stay away from disobedience of Allah, this occurs to the fasting person. He patiently distances himself from vain talk, obscenity, idle talk, lie and other prohibitions of Allah.

As for patience on the decree of Allah, this is because a person would experience lethargy, boredom and thirst during fasting especially on long hot days which cause difficulty for him. However, he remains patient because it is for the pleasure of Allah.

Since it encompasses the three forms of patience, its reward is without measure because Allah, the Exalted, has said:

﴿ إِنَّمَا يُوَفَّ أَجْرُهُمْ بَغْيُ حَسَابٍ ﴾

"Only those who are patient shall receive their reward in full, without reckoning" (Az-Zumar: 10).

Thirdly, another benefit of this hadeeth is that a fasting person has two joyous moments. The first moment is at the time of breaking his

fast, and he will be happy for two reasons:

Firstly, Allah has blessed him to complete one of His obligations. How many are those who hope to fast for a day but could not because they are now in their graves. But Allah has blessed him with this fast, so he fasted and this is a blessing. How many people started a fast but could not complete it. So when he breaks his fast, he is happy because he has performed one of the obligations of Allah.

The second source of happiness is that Allah has permitted for him what conforms to his natural state such as food, drink and sex after he was forbidden from it. These are two causes of happiness at the time of breaking the fast: Allah has blessed him with the completion of this obligation and Allah has blessed him by making permissible for him what is beloved to him such as food, drink and sex.

Fourthly, another benefit in this hadeeth- referring to the benefits of fasting and to the wisdom behind the obligation of fasting, the Prophet ﷺ said, “When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice.” He should not utter a sinful word nor should he raise his voice and talk loudly, but remain calm, courteous and gracious. If anyone abuses him or insults him, he does not shout at him; rather, he would say, ‘I am fasting.’ He says this in order to prevent his abuser from subjugating him. It is as if he is saying, ‘I am not incapable of standing up to you but I am fasting. My fasting prevented me from replying you.’ Hence, he should say it loudly. Similarly, if he says “I am fasting”, it will restrain him from confronting his abuser. It is as if he is saying to himself, “I am fasting, so I must not reply the one who has abused me.” This is also a decent and profound meaning.

Therefore, whenever the Prophet ﷺ sees anything of this world that amazes him and he fears that his heart would be attached to it, he ﷺ would say, “I respond to you, (O Allah). Surely, the real life is the life of the Hereafter.”⁽¹⁾ The soul is naturally disposed to love what inclines to it and its desires. So if he sees anything of the world that amazes

¹ Reported by al-Bukhari: The Book of Virtues, chapter on the supplications of the Prophet (3511); and Muslim: The Book of Jihad and Travels, chapter on the Battle of the confederates (3366)

him, he would say “I respond to You, O Lord! Surely, the real life is the life of the Hereafter”. As for the life of this world, it is transient and ephemeral.

These are some of the benefits of fasting which the author, may Allah shower blessings on him, recorded on the authority of Aboo Hurayrah from the Prophet ﷺ.

There are two types of speech in this hadeeth: the Divine words, which are the Words of Allah, the Exalted, as reported by the Prophet ﷺ from his Lord, and the Prophetic words, which are the words of the Prophet ﷺ.

Allah knows best.

Hadeeth 1216, 1217, 1218 and 1219

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَنْفَقَ رَوْجَيْنِ فِي سَبِيلِ اللَّهِ تُؤْدِيَ مِنْ أَبْوَابِ الْجَنَّةِ؛ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهادِ دُعِيَ مِنْ بَابِ الْجِهادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ دُعِيَ مِنْ بَابِ الرَّيَانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ» قَالَ أَبُو بَكْرٍ، رَضِيَ اللَّهُ عَنْهُ: بِأَيِّنِ أَنْتَ وَأَمَّيْ يَا رَسُولَ اللَّهِ! مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلُّهَا؟ قَالَ: «نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “He who spends a pair in the way of Allah will be called from the gates of Jannah : ‘O slave of Allah! This gate is better for you’ and one who is constant in Salat (prayer), will be called from the

Gate of Salat ; and whoever is eager in fighting in the Cause of Allah, will be called from the Gate of Jihad ; and who is regular in observing Saum will be called from Ar-Raiyan Gate. The one who is generous in charity will be called from the Gate of Charity.” Abu Bakr ﷺ said: “O Messenger of Allah ﷺ! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?” He replied, “Yes, and I hope that you will be one of them.” [Al-Bukhari and Muslim]

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، قَالَ: «إِنَّ فِي الْجَنَّةِ بَايًا يُقَالُ لَهُ: الرَّيَانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُولُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ» متفقٌ عَلَيْهِ.

Sahl bin Sa'd ﷺ: The Prophet ﷺ said, “In Jannah there is a gate which is called Ar-Raiyan through which only those who observe Saum (fasting) will enter on the Day of Resurrection. None else will enter through it. It will be called out, “Where are those who observe fasting?” So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate.” [Muslim]

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، قَالَ: مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذِلِّكَ الْيَوْمَ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ حَرِيقًا» متفقٌ عَلَيْهِ.

Abu Sa'id Al-Khudri ﷺ reported: The Messenger of Allah ﷺ said, “Every slave of Allah who observes Saum (fasting) for one day for the sake of Allah, Allah will draw his face farther from Hell-fire to the extent of a distance to be covered in seventy years.” [Al-Bukhari and Muslim]

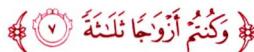
وعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» مُتَفَقُّ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Prophet ﷺ said, “He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven.” [Al-Bukhari and Muslim]

Commentary

All of these hadeeths quoted by the author, may Allah shower blessings on him, demonstrate the excellence of fasting.

One of them is the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said, “He who spends a pair in the way of Allah will be called from the gates of Paradise: O Slave of Allah, this gate is better for you.” “He also spends a pair” that is, two matching objects. For example, to spend dinar and dirham, dirham and wares, horse and camel or other similar kinds. Allah, the Exalted, said:



“And you (all) will be in three groups (Al-Waqi'ah:7).

That is, three categories. Then the Prophet ﷺ mentioned the gates of Paradise: “he will be called from the gates of Paradise: O slave of Allah, this gate is better for you.” That is, angels will call him from different gates, saying: “This gate is better for you.” That is, they will want him to enter through various gates. This shows the excellence of spending and striving in the path of Allah.

This hadeeth also shows that whoever is among the people of *Salat* will be called from the gate of *Salat*; and whoever is among the people of charity will be called from the gate of charity; and whoever is among the people of fasting will be called from the gate of *Ar-Rayyan*. This is the only gate so named because *Ar-Rayyan* means that which quenches thirst. The fasting people were thirsty especially during the

long hot days, so they will be rewarded by naming their entrance the gate of *Ar-Rayyan*.

His saying: “Whoever is among the people of Salat... among the people of charity, among the people of Jihad... among the people of fasting” means he who performs them a great deal. It does not mean he who fasts alone without observing the Prayers; he would not have entered the Paradise because he is a disbeliever. However, the intent is that the Muslims who observe a lot of *Salat* will be called from the gate of *Salat*; those who fast a great deal will be called from the gate of fasting; those who spend abundantly in charity will be called from the gate of charity. Nevertheless, each of the inhabitants of Paradise will enter it through one of these gates.

The gates of paradise are eight while the gates of Hell-fire are seven. Allah mentioned the gates of the Hell-fire in the Qur'an. The Exalted said:

﴿لَمَّا سَبَعَةُ أَبْوَابٍ لِكُلِّ بَأْبِ مِنْهُمْ حُرْزٌ مَقْسُومٌ﴾

“It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. [Al-Hijr: 44].

As for the eight gates of Paradise, this has been authentically reported in the Sunnah from the Prophet ﷺ. When the Prophet ﷺ described this event, Aboo Bakr (may Allaah be pleased with him) said, “O Messenger of Allah, may my mother and father be sacrifice for you! Those who are called from one of these gates will stand in need of nothing.” That is, the one who is called from any of these gates will have no difficulty. “Will anyone be called from all of these gates?” that is, will all the angels by the different gates be calling a particular person. He ﷺ said, “Yes.”

This means that it is possible for someone to have lots of *Salat*, charity, Jihad, so he will be called from all the gates. He said: ‘Yes, and I hope you will be one of them.’ So Aboo Bakr, may Allah be pleased with him, will be called from all the eight gates. This is because he, may Allah be pleased with him, is a forerunner towards good; he has

a share of every good deed.

Once, the Prophet ﷺ encouraged the companions to give in charity. Umar, may Allah be pleased with him, loved to compete with Aboo Bakr, not because he is envious of Aboo Bakr but for the love of hastening towards good. So, Umar donated half of his property to the cause. When he came to the Prophet ﷺ Aboo Bakr had brought all of his property, his entire possessions. The Prophet ﷺ asked him, “What did you leave for your family?” He said, ‘I left Allah and His Messenger for them.’ Umar said, “By Allah, I will never compete with him after this.” This is because Aboo Bakr, may Allah be pleased with him, is the foremost companion in striving for good deeds, the strongest of them in faith, and the greatest of them in faith in Allah and His Messenger.

Then he mentioned other hadeeths, all of which demonstrate the excellence of fasting. The last of them is the hadeeth of Aboo Hurayrah: “He who fasts Ramadan with sincere faith and hope for reward, all of his precious sins will be forgiven.” If he fasts, believing in Allah and hoping for His reward, Allah will forgive him of his previous sins.

Allah alone grants success.

Hadeeth 1220 and 1221

وعنه، رضي الله عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، قَالَ: «إِذَا جَاءَ رَمَضَانُ، فُتَحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “When Ramadan begins, the gates of Jannah are opened, the gates of Hell are closed, and the devils are chained.” [Al-Bukhari and Muslim]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، قَالَ: «صُومُوا لِرُؤْيَتِهِ، وَافْطِرُوا لِرُؤْيَتِهِ، فَإِنْ عَبِيَ

عَلَيْكُمْ، فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ» متفقٌ عَلَيْهِ، وَهَذَا لَفْظُ الْبُخَارِيِّ

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “Observe Saum (fast) on sighting the crescent and terminate it on sighting it (the new moon), but if the sky is cloudy before you, then complete the number (thirty days) of the month.” [Al-Bukhari and Muslim]

Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, recorded this hadeeth of Aboo Hurayrah, may Allah be pleased with him, under the chapter on the obligation of Ramadan fast. He narrated that the Prophet ﷺ said: “When Ramadan begins, the gates of Paradise are opened, the gates of the Hell are closed, and the devils are chained.” These three things take place in Ramadan.

Firstly, the gates of Paradise are opened in order to arouse those working for it to engage in abundant acts of obedience such as *Salat*, charity, remembrance of Allah, recitation of the Qur'an and similar acts.

Secondly, the gates of Hell are closed. This is because of the minimal sins recorded therein from the believers.

Thirdly, the devils are chained; that is, *al-Mardah* among them as reported in another version. *Al-Mardah* refers to the worst of devils in enmity and attack on the children of Adam. “and the devils are chained” implies their hands will be shackled, so they will not be able to do what they used to do in other months.

Each of what the Prophet ﷺ has informed us is the truth. He said this as a form of counsel to the Ummah, urging it to perform good deeds and warning it from evil.

As for the second hadeeth of Aboo Hurayrah, the Prophet ﷺ said, “Observe fast on sighting the crescent and terminate it on sighting it (the new moon).” That is, it is obligatory for the Muslims to commence

fast once they sight the crescent of Ramadan; fasting does not become compulsory except they see it.

Accordingly, he ﷺ said, “But if the sky is cloudy before you, complete the calculation of thirty days of (the month of) Sha’ban.” That is, if the clouds obscure the crescent, it becomes obligatory to complete Sha’ban as thirty days before they commence fasting. This is the version of Al-Bukhari.

In the version of Muslim: “Observe fast for thirty days.” This is if the crescent of Shawwal is hidden. In this hadeeth, the Prophet ﷺ explained that if the crescent is hidden on the thirtieth night of Sha’ban, it is obligatory to complete the counting of Sha’ban as thirty. Similarly, if the crescent is concealed on the thirtieth night of Ramadan, it should be completed as thirty days.

Allah alone grants success.

Chapter 218: the excellence of spending out charity during ramadan

Hadeeth 1222 and 1223

وَعَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ، أَجْوَدُ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ، ﷺ، حِينَ يَلْقَاهُ جِبْرِيلُ أَجْوَدُ بِالْخَيْرِ مِنَ الرَّبِيعِ الْمُرْسَلَةِ» متفقٌ عَلَيْهِ .

Ibn ‘Abbas ﷺ reported: The Messenger of Allah ﷺ was the most generous of the men; and he was the most generous during the month of Ramadan when Jibril visited him every night and recited the Qur'an to him. During this period, the generosity of

Messenger of Allah ﷺ waxed faster than the rain bearing wind. [Al-Bukhari and Muslim]

وعن عائشة رضي الله عنها قالت: «كان رسول الله ﷺ إذا دخل العشر أحى الليل، وأيقظ أهله، وشد المئزر» متفق عليه .

Aishah رضي الله عنها reported: When the last ten nights (of Ramadan) would begin, the Messenger of Allah ﷺ would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on the excellence of spending out during Ramadan.

Al-Jood refers to spending that which is beloved of possessions or actions. A person spends his wealth, so he gives the poor which leads to self-sufficiency and relieves the deprived. And he expends his action by assisting another person with his affairs, car, shop, house and others. *Al-Jood* involves expending wealth or deed. It may also entail using one's status such as interceding on behalf of another or act as intermediary in bringing about a benefit or removing a hardship.

As stated by Anas bin Malik, may Allah be pleased with him, the Prophet ﷺ was the most generous of men with his property, body, knowledge, call, counsel and all that which benefits the creature. And he was even more generous during the month of Ramadan because it is the month of generosity. In this month, Allah is generous to the slaves and they reciprocate this by being generous to their brethren. Allah, the Most High, is generous and loves generosity.

Jibril used to visit the Prophet ﷺ every night in Ramadan, teaching him the Qur'an so that it may be well engrained in his heart and that he may earn the reward of his study with Jibril. He ﷺ would descend to visit the Prophet ﷺ, although we do not know the manner of his descent because he is one of the angels and the angels are not seen except if Allah wishes. Then, he would teach him ﷺ the Qur'an, and

his ﷺ generosity would wax faster than the rain bearing wind during his period. That is, he would hasten to do good deeds and be swifter in giving than the rain bearing wind which Allah sends, may the Peace and Blessing of Allah be upon him. Imagine a powerful windstorm, the Messenger of Allah ﷺ imparts more than it in Ramadan.

Then the author mentioned the hadeeth of Aa'ishah, may Allah be pleased with her. When the last ten days of Ramadan begin, the Prophet ﷺ would keep awake at night remembering Allah, reciting the Qur'an, observing *Salat* and other acts of worship. He ﷺ would wake his household to observe Prayer and tighten his loin-cloth.

Tightening his loin-cloth means preparing himself to be diligent on an action, and it has been said that it means staying away from women because he ﷺ is devoted to worship. Both meanings are correct. The Prophet ﷺ would devote himself to worship during the last ten days of Ramadan and stay awake during the night in acts of obedience to Allah. This is generosity on one's soul. But it is generosity in the right of Allah, the Most High. Allah is the One who blesses whomsoever He wishes among His slaves, so if He blesses you with action, to Him belongs the blessing. He blesses you with action primarily and He blesses you with acceptance thereafter.

May Allah bless you and me with that which He loves and is pleased with.

Chapter 219: the prohibition of observing fast after the middle of sha'bān

Hadeeth 1224, 1225, 1226 and 1227

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يَتَقدَّمُنَّ

أَحَدُكُمْ رَمَضَانَ بِصُومٍ يَوْمٌ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ، فَلَيَصُمْ ذَلِكَ الْيَوْمَ» مَتَّفِقٌ عَلَيْهِ .

Abu Hurairah ﷺ reported: The Prophet ﷺ said, “Do not observe Saum (fasting) for a day or two days preceding Ramadan. However, if a person is in the habit of observing Saum on a particular day (which may fall on these dates), he may fast on that day.” [Al-Bukhari and Muslim]

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «لَا تَصُومُوا قَبْلَ رَمَضَانَ، صُومُوا لِرُؤْتِيٍّ، وَأَفْطِرُوا لِرُؤْتِيٍّ، فَإِنْ حَالَتْ دُونَهُ غَيَّاً فَأَكْمِلُوا ثَلَاثِينَ يَوْمًا» رَوَاهُ التَّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn ‘Abbas ﷺ reported: The Messenger of Allah ﷺ said, “Do not observe Saum (fasting) before the advent of Ramadan. Observe Saum at sighting of the crescent of Ramadan and terminate it at sighting the crescent (of Shawwal). If the sky is overcast, complete (the month as) thirty (days).” [At-Tirmidhi]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا بَقَيَ نِصْفُ مِنْ شَعْبَانَ فَلَا تَصُومُوا» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “When there comes the middle of Sha‘ban, don’t observe Saum (fasting).” [At-Tirmidhi]

وَعَنْ أَبِي الْيَقْظَانِ عَمَّارِ بْنِ يَاسِرٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «مَنْ صَام الْيَوْمَ الَّذِي يُشَكُُ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ، ﷺ» رَوَاهُ أَبُو دَاودَ،

والتَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Ammar bin Yasir رضي الله عنه reported: He who observes the fast on a doubtful day, has in fact disobeyed Abul-Qasim, (i.e., Messenger of Allah ﷺ). [Abu Dawud and At-Tirmidhi]

Commentary

The author, may Allah shower blessings on him, said: The chapter of the prohibition of observing fast after the middle of Sha'ban.

Then he mentioned a number of hadeeths, one of which is the hadeeth of Aboo Hurayrah (may Allaah be pleased with him). He narrated that the Prophet ﷺ forbade observing fast for a day or two days preceding Ramadan except the one who is in the habit of observing fast on a particular day.

For example, if he is in the habit of fasting on Monday and a Monday coincides with a day or two days before Ramadan, then there will be no harm in fasting. Another instance, he is in the habit of fasting on the thirteenth, fourteenth and fifteenth days of the Islamic month, but he was unable to achieve this until a day or two days before Ramadan, then there will be no harm in fasting.

This shows that the intent of prohibition is the concern of preempting the commencement of Ramadan by observing fast a day or two before Ramadan as a cautionary measure. This precaution is baseless. Hence, the Prophet ﷺ said, "Observe fast on sighting it," that is, the crescent "and terminate it on sighting it. If the cloud comes between you and it," cloud, rain or similar elements "complete the counting thirty days." That is, the counting of Sha'ban.

The scholars, may Allah have mercy on them, differ on the nature of this prohibition, is it an absolute prohibition or means of censure? The correct opinion is that it is an absolute prohibition especially on the Day of doubt because Ammar bin Yasir, may Allah be pleased

with him and his father, said: “Whoever fasts on a doubtful day has disobeyed Abu Al-Qasim. (i.e. the Prophet ﷺ)”.

On this basis, it is not permissible for a person to fast a day or two days before Ramadan except the one who is in the habit of fasting. However, it is not permissible to fast on the Day of doubt, which is the thirtieth day of Sha’ban, in absolute term if cloud or rain inhibits the sighting of the crescent at night. The Messenger of Allah ﷺ said, “Observe fast on sighting the crescent and end it on sighting it (i.e. sighting the crescent).”

As for fasting after the middle of Sha’ban, although Imam At-Tirmidhee – may Allaah shower blessings on him - said the hadeeth is *Hasan Sahih*, it is weak. Imam Ahmad said it is *Shaadh*⁽¹⁾ as it contradicts the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said: “Do not observe fasting for a day or two days preceding Ramadan”. The implicit meaning of this hadeeth is that it is permissible to fast three days, four days or ten days before Ramadan.

If the hadeeth were to be authentic, it would not imply an absolute prohibition but a censure as presumed by some of the people of knowledge, may Allah shower blessings on them. Nonetheless, the one who is in the habit of fasting can observe fasting even after the middle of Sha’ban.

As a result, the fasting is divided into three:

Firstly, fasting after the middle of Sha’ban until the twenty eighth day. This is disliked except for the one who is in the habit of fasting. However, this opinion is built on the authenticity of the hadeeth. Imam Ahmad (may Allaah shower blessings on him) did not consider it as authentic, hence this is not disliked.

Secondly, a day or two days preceding Ramadan. This is prohibited

¹ Translator’s note: This refers to the report of a trustworthy narrator which contradicts that of a larger group of narrators or superior narrator. This is form of weak narrations.

except for someone that is in the habit of fasting.

Thirdly, fasting on the day of doubt. This is prohibited without question. You must not fast on the Day of doubt because the Prophet ﷺ prohibited it.

However, as I said earlier, it is apparent that the prohibition is for the one who intend to make it as part of Ramadan. Nevertheless, it is prohibited for the one who intends optional fast as a means of blocking evil. This is because it is feared that if people see this man fasting, they may think that he fasted as a precaution, which is not permissible. So, “Observe fast on sighting it (i.e. the crescent) and terminate it on sighting it.”

Allah alone grants success.

Chapter 220: supplication at the sight of the crescent (at the outset of every lunar month)

Hadeeth 1228

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: «اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالآمِنِ وَالإِيمَانِ، وَالسَّلَامَةَ وَالإِسْلَامِ، رَبِّي وَرَبِّكَ اللَّهُ، هِلَالُ رُشْدٍ وَّخَيْرٍ» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Talhah bin Ubaidullah رضي الله عنه reported: At the sight of the new moon (of the lunar month), the Prophet ﷺ used to supplicate: “Allahumma ahillahu ‘alaina bil-amni wal-iman, was-salamati wal-Islam, Rabbi wa Rabbuk-Allah, Hilalu rushdin wa khairin (O Allah, let this moon appear on us with security and Iman ; with safety and Islam. (O moon!) Your Rubb and mine is Allah. May this moon be bringing guidance and good).” [At-Tirmidhi]

Chapter 221: merits of suhuur (pre-dawn meal in ramadan) and the excellence of delaying having it till before dawn

Hadeeth 1229, 1230, 1231 and 1232

عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «تَسَحَّرُوا؛ فَإِنَّ فِي السَّحُورِ بَرَكَةً» متفقٌ عَلَيْهِ .

Anas ﷺ reported: The Messenger of Allah ﷺ said, “Eat Suhur (predawn meal). Surely, there is a blessing in Suhur.” [Al-Bukhari and Muslim]

وَعَنْ زَيْدِ بْنِ ثَابِتٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: تَسَحَّرَنَا مَعَ رَسُولِ اللَّهِ، ﷺ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ. قِيلَ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً. متفقٌ عَلَيْهِ .

Zaid bin Thabit ﷺ reported: We took Suhur (predawn meal) with the Messenger of Allah ﷺ and then we stood up for (Fajr) Salat (prayer). It was asked: “How long was the gap between the two?” He replied: “The time required for the recitation of fifty Ayat .” [Al-Bukhari and Muslim]

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ لِرَسُولِ اللَّهِ، ﷺ مُؤْذِنًا: بِلَالٌ، وَابْنُ أُمَّ مَكْتُومٍ فَقَالَ رَسُولُ اللَّهِ، ﷺ: «إِنَّ بِلَالاً يُؤَذِّنُ بِلَيْلٍ؛ فَكُلُّو وَاشْرِبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمَّ مَكْتُومٍ» قَالَ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزِلَ هَذَا

وَيَرْقَى هَذَا، مُتَفْقُ عَلَيْهِ .

Ibn ‘Umar ﷺ reported: The Messenger of Allah ﷺ had two Mu’adhdhin : Bilal and Ibn Umm Maktum (رضي الله عنهما). The Messenger of Allah ﷺ said, “Bilal proclaims Adhan [call to Salat (prayer)] at fag end of night, so eat and drink till Ibn Umm Maktum pronounces Adhan.” Ibn ‘Umar ﷺ added: And the gap between their Adhan was not more than the time spent in one’s getting down and the other’s climbing (the minaret). [Al-Bukhari and Muslim]

وَعَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «فَصُلُّ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ» رَوَاهُ مُسْلِمٌ .

‘Amr bin Al-‘As ﷺ reported: The Messenger of Allah ﷺ said, “The difference between our observance of Saum (fasting) and that of the people of the Scriptures is Suhur (predawn meal in Ramadan).” [Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on the merit of predawn meal in Ramadan. It is referred to as *Sahuur* and *Suhuur*. *Sahuur* is the meal a person takes while *Suhuur* is the act of eating *Sahuur*.

The Prophet ﷺ encouraged eating this meal by his word and action. He said, “Eat the predawn meal. Surely, there is a blessing in the predawn meal.” This involves an order and an explanation. He ﷺ instructed that we should take the predawn meal and explained that there is blessing in it.

One of such blessings is compliance with the order of the Prophet ﷺ, and submission to his orders ﷺ is all good, rewarding and full of blessing.

Among its blessing is that it is an aid to the slaves. It aids someone towards the fast. If he takes the predawn meal, this predawn meal will suffice him till sunset. Despite that during the days of eating, he eats at the beginning of the day, the middle of the day and the last part of the day and drinks a lot; Allah will send down blessing in the *sahur* (predawn meal) and it would suffice him from before dawn till sunset.

One of its blessings is that it is the difference between the fasts of the Muslims and the non-Muslims. Accordingly, the Prophet ﷺ explained that the difference between our fast and the fast of the people of the Book is taking the predawn meal. This is because the people of the Book fast from the middle of the night. They eat before the middle of the night. They do not eat at *sahur*. As for the Muslims, and all the praises and thanks be to Allah, they eat in the last part of the night. Distinguishing between the Muslims and the disbelievers is an issue desired in the law. Consequently, the Prophet ﷺ forbade imitating them. He said, “Be different from the Zoroastrians. Allow your beard to grow and trim your mustache.” That is, leave the beard and do not shorten it nor cut it. He said, “Whoever imitates a people is one of them.”

It is good to delay the predawn meal till shortly before dawn. It should not be advanced because the Prophet ﷺ said, “My Ummah will continue to be upon goodness as long as they hasten to break the fast and delay the predawn meal.” He said, “Bilal used to call the Adhan in the night, so eat and drink until Ibn Maktum pronounces the Adhan because he does not pronounce the Adhan until it is dawn.”

As for his saying in the report quoted by the author, “There is nothing in between them except that this one comes down and this climbs,” it is not authentic. This is because the Prophet ﷺ instructed eating and drinking until Ibn Maktum pronounces the *Adhan* which a proof that there is a considerable time gap between both of them for eating, drinking and *Sahur*. So it is a weak and contradictory sentence. It does not contain evidence.

Zayd bin Thabit (may Allaah be pleased with him) explained that when he ate predawn meal with the Prophet ﷺ, then stood for *Salat*;

there was nothing between them except the measure of fifty verses: ten to twenty minutes if a person recites the Qur'an gradually or in any other way.

This indicates that the Prophet ﷺ would delay his predawn meal a perfect delay and that he would observe the *Fajr* prayer early without delaying it. Then it is good for someone when he is taking his predawn to prepare that he is taking the predawn meal in compliance with the order of Allah and His Messenger and that he is taking his predawn meal in opposition to the people of the Book and dislike for what they are upon and hope for blessing in this predawn meal. And he is taking predawn meal to aid him in obeying Allah so that this predawn meal that he is eating would be goodness, blessing and obedience.

Chapter 222: the superiority of hastening to break the fast, and the supplication to say upon breaking it

Hadeeth 1233, 1234, 1235, 1236, 1237, 1238 and 1239

عَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ» مُتَفَقُّ عَلَيْهِ .

Sahl bin Sa'd ﷺ reported: The Messenger of Allah ﷺ said, "People will continue to adhere to good as long as they hasten to break the Saum (fasting)." [Al-Bukhari and Muslim]

وَعَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا فَقَالَ لَهَا مَسْرُوقٌ: رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ، ﷺ، كِلَاهُمَا

لَا يَأْلُو عَنِ الْخَيْرِ: أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ، وَالآخَرُ يُؤَخِّرُ
الْمَغْرِبَ وَالإِفْطَار؟ فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَار؟ قَالَ: عَبْدُ
اللَّهِ - يَعْنِي ابْنَ مَسْعُودٍ - فَقَالَتْ: هَكَذَا كَانَ رَسُولُ اللَّهِ، ﷺ
يَصْنَعُ. رَوَاهُ مُسْلِمٌ .

قوله: «لَا يَأْلُو» أي لا يُقصِّرُ في الخير.

Abu Atiyyah ﷺ reported: Masruq and I visited 'Aishah ﷺ and said: "O Mother of the Believers! There are two Companions of Muhammad ﷺ and neither of them holds back from doing good acts; but one of them hastens to break Saum (fasting) and hastens to perform the Maghrib prayer, while the other delays breaking Saum and delays performing Salat (prayer)." She asked, "Who is the one who hastens to break Saum and perform the Maghrib prayer?" Masruq said, "It is 'Abdullah (meaning 'Abdullah bin Mas'ud)." She said, "The Messenger of Allah ﷺ used to do so." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ:
«أَحَبُّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا» رَوَاهُ التَّرِمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "Allah the Most High says: 'From amongst my slaves, the quicker the one is in breaking the Saum (fasting), the dearer is he to me.'" [At-Tirmidhi]

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا
أَفْلَى اللَّيْلُ مِنْ هُنَّا وَأَدْبَرَ النَّهَارُ مِنْ هُنَّا، وَغَرَّتِ الشَّمْسُ، فَقَدْ أَفْطَرَ
الصَّائِمُ» مُتَفَقُّ عَلَيْهِ .

'Umar bin Al-Khattab ﷺ reported: The Messenger of Allah ﷺ said: "When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun sets, then it is time for a person observing Saum (fasting) to break his fast." [Al-Bukhari and Muslim]

وَعَنْ أَبِي إِبرَاهِيمَ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ، ﷺ، وَهُوَ صَائِمٌ، فَلَمَّا غَرَّتِ الشَّمْسُ، قَالَ لِبَعْضِ الْقَوْمِ: «يَا فُلَانُ انْزِلْ فَاجْدَحْ لَنَا» فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ؟ قَالَ: «اِنْزِلْ فَاجْدَحْ لَنَا» قَالَ: إِنَّ عَلَيْكَ نَهَارًا، قَالَ: «اِنْزِلْ فَاجْدَحْ لَنَا» قَالَ: فَنَزَّلَ فَجَدَحَ لَهُمْ فَشَرِبَ رَسُولُ اللَّهِ، ﷺ، ثُمَّ قَالَ: إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هُنَّا، فَقَدْ أَفْطَرَ الصَّائِمُ» وَأَشَارَ بِيَدِهِ قِبَلَ الْمَشْرِقِ. مُتَفَقُ عَلَيْهِ .

Abu Ibrahim 'Abdullah bin Abu Aufa ﷺ reported: We were with the Messenger of Allah ﷺ on a journey and he was observing Saum (fasting). When the sun set, he ﷺ said to a person, "Dismount and prepare the ground roasted barley drink for us." Upon this he replied, "O Messenger of Allah, there is daylight still." The Messenger of Allah ﷺ said, "Get down and prepare barley drink for us." He said, "But it is still daytime." The Messenger of Allah ﷺ again said to him, "Get down and prepare barely drink for us." So he got down and prepared a barley liquid meal for him. The Prophet ﷺ drank that and then said, "When you perceive the night approaching from that side, a person observing Saum (fasting) should break the fast." And he ﷺ pointed towards the east with his hand. [Al-Bukhari and Muslim]

وَعَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِيِّ الصَّحَابِيِّ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ، فَلْيُفْطِرْ عَلَى تَمِّرٍ، فَإِنْ لَمْ يَجِدْ، فَلْيُفْطِرْ عَلَى

مَاءٍ فَإِنَّهُ طَهُورٌ» رَوَاهُ أَبُو دَاوَدَ، وَالْتَّرْمِذِيُّ وَقَالَ: حَدِيثُ حَسَنٍ صَحِيحٌ .

Salman bin ‘Amir ﷺ reported: I heard the Prophet ﷺ saying, “When one of you breaks his Saum (fasting), let him break it on dates; if he does not have any, break his fast with water for it is pure.” [Abu Dawud]

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ، يُفْطِرُ قَبْلَ أَنْ يُصْلِيَ عَلَى رُطَابَاتٍ، فَإِنْ لَمْ تَكُنْ رُطَابَاتٌ فَتُمَيْرَاتٍ؛ فَإِنْ لَمْ تَكُنْ تُمَيْرَاتٌ حَسَا حَسَوَاتٍ مِنْ مَاءٍ. رَوَاهُ أَبُو دَاوَدَ، وَالْتَّرْمِذِيُّ، وَقَالَ: حَدِيثُ حَسَنٍ .

Anas ﷺ reported: The Messenger of Allah ﷺ used to break his Saum (fasting) before performing Maghrib prayer with three fresh date-fruits; if there were no fresh date-fruits, he will eat three dry dates; and if there were no dry date-fruits; he would take three draughts of water. [At-Tirmidhi]

The author, may Allah shower blessings on him, said: The chapter on the superiority of hastening to break the fast, what to break the fast with and supplication to say upon breaking it. These are three issues:

The First issue: Hastening to break the fast, but with the condition that sun has actually set. This is based on the saying of the Prophet ﷺ, as quoted by the author in the hadeeth of Umar bin Al-Khattaab: “When the night approaches from here (i.e. the east) and the day retreats from here (i.e. from the west) and the sun has set, the one observing fast breaks it.” One may hasten to break the fast once the sun disk has disappeared even if the sunray is still visible on the skyline. Hence, you should hurry to break the fast as soon as the disk vanishes as this is the Sunnah of the Messenger of Allah ﷺ, in action and word.

As for his action, the evidence is the hadeeth of Aishah, may Allah be pleased with her, when Aboo Atiyyah and M’asruq asked her about

two of the companions of the Messenger of Allah; one of them delays breaking the fast and delays performing the *Maghrib* prayer, while the other hastens to break the fast and hastens to perform the *Maghrib* prayer. So, which of them is correct? Aishah said, ‘Who is that?’ That is, the one who hastens to break the fast and perform the prayer. They said, “Ibn Mas’ood, may Allah be pleased with him.” She said, “This was how the Prophet ﷺ used to do”. That is, he would hasten to break the fast and hasten to perform the *Maghrib* prayer. This is the action-based Sunnah. It shows that the best is to break the fast early.

As for his word, the proof is the hadeeth of Sahl bin Sa’d (may Allah be pleased with him) that the Prophet ﷺ said, “People will continue to be upon goodness as long as they hasten to break the fast.” As long as people hasten to the Sunnah and make every effort to achieve good, they will be upon goodness and will continue to be all right. But if they delay breaking the fast, not in haste to do so, then this is evil.

Consequently, the *Rafidah* – the opponents of the Sunnah of the Messenger of Allah – used to delay breaking the fast. They do not break until the stars appear, so they are deprived of the reward and blessing, and deprived of hastening to give the soul its share of food and drink. They are punished in this world before the Hereafter. This is because if a person delays eating or drinking while he is thirsty or hungry, for instance, he will only increase his misery. So they simply hurt themselves by delaying breaking the fast and opposing the Sunnah, and they are deprived of the reward.

Then the author, may Allah shower blessings on him, mentioned that it is best to break the fast with fresh date fruits; if there are no fresh date fruits, one should eat dry date fruits; and if there are no dry date fruits, one should take water. The Prophet ﷺ used to break the fast with few fresh date fruits, not many, because it is not appropriate to eat much at such moment since the stomach is still empty. So, you should limit your intake when breaking fast because eating a lot could harm you.

Thus, it is medically inappropriate for one to drink water immediately when breaking the fast as some people do. Rather,

medical study dictates that you put little substance in the stomach because it is empty. Therefore, the Prophet ﷺ would break his fast with fresh date fruits; if there are no fresh date fruits, he would eat dry date fruits; and if there are no dry date fruits, he would take few gulps of water. This is how to break the fast: fresh date fruits, then dry date fruits, and then water.

Fresh date fruits are available even after summertime, all praise be to Allah. Today, people preserve fresh date fruits in refrigerators and it will last for a time. So if you find fresh and dry date fruits, it is better to break the fast with the fresh ones; and you should use water in the absence of dry date fruits. If one does not have fresh and dry date fruits, but possesses bread and water, which of them should one use to break one's fast? We say, break the fast with water because the Prophet ﷺ guided us to that; he ﷺ said, "For it is pure", it cleanses the stomach and liver.

Consequently, he instructed us to break the fast with water and he gave precedence to fresh date fruits and dry date fruits because they are more beneficial than water; date fruit is sweet and a source of nourishment. Some medical experts stated that the date fruit extract is the easiest substance the body can accept among various types of sweetness so it flows to the veins instantly. This is from the wisdom of Allah, the Mighty and Sublime.

Hence, what is appropriate are fresh date fruits; if there are no fresh date fruits, you should eat dry date fruits; if there are no dry date fruits, you should take water; and if you cannot find water, you should take whatever is easy for you of food and drink. But if you cannot find anything, perhaps you are in a desert without anything, the intention is sufficient; that is, the fast ends once you have the intention of breaking the fast. If you come across food or drink afterwards, then this is all right.

Regarding the saying of the Messenger of Allah ﷺ: "When the night approaches from here (i.e. the east) and the day retreats from here (i.e. the west) and the sun has set; the fasting person has broken his fast", some people of knowledge said, "He has broken his fast" means

even if he did not intend breaking the fast. That is, his fasting is legally over. Another group says, “He has broken his fast” means it becomes permissible for him to break the fast. Nevertheless, there is no doubt that it is better to intend breaking the fast even if you do not have what to eat and drink. In this way, you would have suspended your fasting early by way of intention although you lack the ability to get any food or drink.

As for hastening the *Maghrib* prayer, it does not mean hastening the observance of the prayer itself, but to make its call early without delay.

Chapter 223: safeguarding the fast

Hadeeth 1240 and 1241

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا كَانَ يَوْمٌ صَوْمٌ أَحَدُكُمْ، فَلَا يَرْفُثُ وَلَا يَصْخَبُ، فَإِنْ سَابَهُ أَحَدٌ، أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ» مَتْفَقُ عَلَيْهِ .

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said, “When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: ‘I am observing fast.’” [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ النَّبِيُّ، ﷺ: «مَنْ لَمْ يَدْعَ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدْعَ طَعَامَهُ وَشَرَابَهُ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: The Prophet ﷺ said, “If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink.” [Al-Bukhari]

Commentary

The author, may Allah shower blessings on him, said: The chapter on fasting person safeguarding his tongue and limbs. The intent is that the one who is observing the fast must refrain from every illicit speech and action. This is because Allah, the Most High, mandated fasting for the purpose of piety as He, the Exalted said:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَمْ يَنْفَعُهُمْ﴾

﴿تَنَقُّلُونَ ١٨٣﴾

“O you who believe! The Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the Pious)” (Al-Baqarah: 183). That is, so that you will fear Allah, the most High, and abstain from His prohibitions.

Allah does not intend to bear down heavily upon His servants by commanding them to abstain from food, drink and sexual intercourse. However, He wants them to comply with His order and refrain from His prohibition, so the fasting is a training institute to accustom them to forsaking the prohibitions and performing the obligations.

If one spends a complete month safeguarding his religion, abstaining from the unlawful and carrying out the obligations, this will change one's pattern of life. Consequently, Allah explained the wisdom behind it, which is piety.

The Prophet ﷺ said, “When anyone of you is observing a fasting on a day, he should neither indulge in obscene language nor should he raise his voice.” That is, he should neither indulge in unlawful act nor utter illicit statement. “And if anyone reviles him,” that is, abuses or insults him, “or tries to quarrel with him, he should say, I am observing fast.” In this manner, he absolves himself of any perceived inability to defend himself and explains to his antagonist that he would have replied in kind if not for fasting. So, he remains honoured and not disgraced; however, he submitted in humility to the worship and obedience of Allah, the most High.

Similarly, the Prophet ﷺ said, “Whoever does not leave falsehood” that is, illicit statements “and acting on it” that is, the falsehood “and ignorance,” as contained in another version, that is, oppressing people, “Allah is not in need of him leaving his food and his drink.” Allah has no need for one abstaining from food and drink; He, the most High, did not mandate fasting for this but for a more important reason, which is abstaining from the prohibitions and performing the obligations.

Allah alone grants success.

Chapter 224: matters relating to fasting

Hadeeth 1242, 1243, 1244 and 1245

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِذَا نَسِيَ أَحَدُكُمْ فَأَكَلَ، أَوْ شَرِبَ، فَلْيُتِمِ صَوْمَهُ؛ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “If any one of you forgetfully eats or drinks (while observing fasting) he should complete his Saum (fasting), for Allah has fed him and given him to drink.” [Al-Bukhari and Muslim]

وَعَنْ لَقِيْطَ بْنِ صَبِيرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَخْرِزْنِي عَنِ الْوُضُوءِ؟ قَالَ: «أَسْبِغِ الْوُضُوءَ، وَخَلْلٌ بَيْنَ الْأَصَابِعِ، وَتَالِغُ فِي الْاسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِمًا» رَوَاهُ أَبُو دَاوُدُ، وَالترْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيْحٌ .

Laqit bin Sabirah رضي الله عنه reported: I requested the Messenger of Allah ﷺ to talk to me about ablution. He said, “Perform the Wudu’ well

(by washing those parts of the body, such as the face, hands and feet beyond what is required, like washing the hands up to the upper-arm instead of the elbow). Cleanse the base of your fingers and sniff water deep into the nose except when you are observing fast.” [Abu Dawud and At-Tirmidhi]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ، ﷺ، يَدْرِكُهُ الْفَجْرُ وَهُوَ جُنْبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. مُتَقَّدٌ عَلَيْهِ .

Aishah ﷺ reported: The Messenger of Allah ﷺ would wake up at Fajr time in a state of Janabah ; so he would take bath before dawn and observe fasting. [Al-Bukhari and Muslim]

وَعَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَتَا: كَانَ رَسُولُ اللَّهِ، ﷺ، يُصْبِحُ جُنْبًا مِنْ غَيْرِ حُلْمٍ، ثُمَّ يَصُومُ. مُتَقَّدٌ عَلَيْهِ .

Aishah, and Umm Salamah ﷺ reported: The Messenger of Allah ﷺ would wake during Ramadan (fasting) in a state of major impurity without a wet dream, but on account of sexual intercourse and he would take a bath before dawn. [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on matters relating to fasting; that is, various and diverse issues.

One of such issues is a person eating or drinking forgetfully while fasting, does this nullify his fasting? The response is in the statement of the Prophet ﷺ as reported by Aboo Hurayrah, may Allah be pleased with him. He ﷺ said, “Whoever eats or drinks forgetfully while observing fasting should complete his fasting, for Allah has fed him and given him to drink”. So if you eat or drink, even to your satisfaction, and quench your thirst forgetfully while fasting, your fast is still valid, with no deficiency. Hence, he ﷺ said, “He should

complete his fasting.”

In this saying, “For Allah has fed him and given him to drink,” is evidence that the action done out of forgetfulness is not attributed to the one involved, but to Allah. So also is the action of the one sleeping should not be attributed to him, but to Allah as He, the Exalted, mentioned about the companions of the Cave:

﴿وَنَقْبَلُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَاءِ﴾
(١٨)

“And we turned them on their right and on their left sides.” (Al-Kahf: 18).

The one who turned is the one sleeping. However, since it was not his aim, Allah attributed the action to Himself. Similarly, the one who forgets does not intend to annul his fasting: he forgot, so he ate and drank as usual. We say, your fasting is correct.

Likewise, if he is ignorant, so he does cupping, for example, without knowing that it invalidates fasting, then his fasting remains valid. Another example is eating after dawn while thinking that it has not appeared, his fasting remains valid. Also, the fasting of the one who ate thinking that the sun has set because it is was cloudy, for instance, remains valid. This issue happened during the time of the Prophet ﷺ, some people broke their fast on a cloudy day because they thought that the sun had set. However, the sun reappeared but the Prophet ﷺ did not order them to repay the fast because they did not know, it was not a deliberate act.

However, it is obligatory for such person to desist from eating and drinking once he remembers; indeed, if a morsel or a gulp of water were to be in his mouth, he must spit it out. Likewise, if he was ignorant then he was informed, it becomes obligatory for him to desist. For example, if a person sees another eating and drinking, so he says: ‘What is this! Are you not fasting?’ And he replied that the sun has set and he told him that the sun has not set. It becomes obligatory for him to stop eating because the excuse has been put off for him.

If someone were to ask if he is obliged to remind a fasting person

who he saw eating out of forgetfulness? We say that it is obligatory for you to remind him; the Prophet ﷺ said about the *Salat*: “If I forget, remind me.”⁽¹⁾ He instructed that he should be reminded if he forgets. Hence, if you see a fasting person eating and drinking out of forgetfulness, you should remind him as you must inform a person observing *Salat* while deviating from the *qiblah*. The important point is that if your brother falls into something that is not lawful for him, you are obliged to remind him because there are many factors contributing to forgetfulness and mistake.

Then the author mentioned the hadeeth of Laqit bin Sabrah, may Allah be pleased with him, in which the Prophet ﷺ said to him, “Perform the ablution well, cleanse the base of your fingers and toes, and sniff water deep into the nose except when you are observing fast”. Perform the ablution well means perform a complete and perfect ablution, *Al-Isbaagh* means *Al-Ikmaal*. Allaah - the most High – said:



“And He has completed and perfected His Graces upon you”.
(Luqman:20). That is, He perfected it.

The second is, “cleanse the base of your fingers and toes” especially the toes, cleanse in between the digits with water because they are compact, hence water may not reach those points. “And sniff water deep into the nose” that is, sniffing water into the nose during ablution “except when you are observing fast.” Hence, you should not inhale water deep into the nose when you are fasting because it will pass into your body through the nose.

This shows that the intake of food and drink through the nasal cavity is comparable to doing same through the oral cavity; that is, it nullifies fasting. As for injection, it does not nullify fasting. Intravenous or intradermal injection on any part of the body does not nullify fasting except the solution is for nourishment, which subsists for food and drink. Since such injection invalidates fasting, it is not permissible for one to take it when observing obligatory fasting except it becomes

¹ Reported by al-Bukhari: The Book of Prayer, chapter on facing qiblah wherever you are (386); and Muslim: The Book of Mosques and Places of Prayer, chapter on forgetfulness on Salat and its prostration (889)

inevitable. In this case, he should break his fast to take the injection and make up the day.

Then the author mentioned the hadeeth of Aishah and Umm Salamah, may Allah be pleased with both of them, that the Prophet ﷺ would wake up at *Fajr* time in a state of sexual impurity, he would commence fasting and then perform *Ghusl*. This is also permissible. That is, it is permissible for the one in a state of sexual defilement to make intention of fasting even if he does not perform *Ghusl* until after the appearance of the *Fajr* as the Prophet ﷺ would do.

This hadeeth of Aa'ishah and Umm Salamah (may Allaah be pleased with them all) is evidence that the actions of the Prophet ﷺ are proof for all. It cannot be said that this is one of his exclusive rights ﷺ because the basic principle is absence of the exclusivity. So if the Prophet ﷺ does something, it is considered an act of worship, which is required, if it entails worship, and it is considered a habitual practice, which is not forbidden, if it is customary.

Allah alone grants success.

Chapter 225: the excellence of observing fasting in the month of muharram and sha'ban and the sacred months

Hadeeth 1246, 1247 and 1248

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، بِسْمِ اللَّهِ: «أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ: شَهْرُ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ: صَلَاةُ اللَّيْلِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “The

best month for observing Saum (fasting) next after Ramadan is the month of Allah, the Muharram; and the best Salat (prayer) next after the prescribed Salat is Salat at night (Tahajjud prayers).” [Muslim]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: لَمْ يَكُنْ النَّبِيُّ، بَلَّغَهُ، يَصُومُ مِنْ شَهْرٍ أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ. وَفِي رِوَايَةٍ: كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا. مُتَفَقُّ عَلَيْهِ.

Aishah ﷺ reported: The Prophet ﷺ did not observe voluntary Saum (fasting) so frequently during any other month as he did during Sha'ban. He observed Saum throughout the month of Sha'ban.

Another narration is: He (ﷺ) observed Saum during the whole month of Sha'ban except a few days. [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, explained the days and months in which fasting is recommended in this chapter.

One of such is the fast of Sha'ban. The Prophet ﷺ would fast the entire month or most of it as Aishah, may Allah be pleased with her, reported about him ﷺ. Therefore, it is fitting for one to fast more in the month of Sha'ban than any other month because the Prophet ﷺ used to fast it.

The people of knowledge explained that the wisdom is for it to be in the place of the regular optional prayer accompanying the obligatory Prayers to Ramadan.

Also included is the month of Allah, *Muharram*. The month of Allah, *Muharram* is between the months of *Dhul-Hijjah* and *Safar*. The Prophet ﷺ said about it: “The best month for observing fast after Ramadan is the month of Allah, Muharram.” It is emphasized

to observe fasting on the tenth, tenth and ninth, or ninth, tenth and eleventh.

Likewise, it is encouraged to observe fast for three days each month as contained in the hadeeth of Al-Baahili (may Allaah be pleased with him). “The Prophet ﷺ used to fast three days in each month and he does not bother whether it is at the beginning of the month, middle or last part of it.” However, the White Days, which are the thirteenth, fourteenth, and fifteenth days of the Islamic month, are the best.

Similarly, it is encouraged to observe fast on the day of *Arafah*. The Prophet ﷺ was asked about fasting on this day, he replied: “It expiates the sin of the previous and coming year”⁽¹⁾. That is, it expiates for two years.

In the hadeeth of Al-Bahili (may Allaah be pleased with him), it was stated that he observed fast for the whole year until his appearance changed and he became weak. He came to the Prophet ﷺ and asked him if he had recognized him. The Messenger of Allah ﷺ asked, “Who are you? He said, ‘I am al-Bahili who visited you last year.’ And he informed him ﷺ about what he had been doing; he did not miss a day fast since he departed from him ﷺ. The Prophet ﷺ then said to him, “You have put yourself to torture”. There is evidence in this hadeeth that it is not appropriate in the *Shariah* for one to overburden himself with what he cannot bear and to put oneself to torture. This is because Allah – the most High - says:

“Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-knowing.” [An-Nisa’: 147].

Allah alone grants success.

¹ Reported by Muslim: The Book of Fasting, chapter on observing three-day fast each month (1977).

Chapter 226: the excellence of fasting during the first ten days of dhul-hijjah

HADEETH 1249

عَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا مِنْ أَيَّامٍ أَعْمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ» يَعْنِي: أَيَّامُ الْعَشْرِ، قَالُوا: يَا رَسُولَ اللَّهِ وَلَا الْجِهادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ، وَمَالِهِ، فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ» رَوَاهُ الْبُخَارِيُّ .

Ibn 'Abbas ﷺ reported: The Messenger of Allah ﷺ said, "There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah)." He was asked: "O Messenger of Allah, not even Jihad in the Cause of Allah?" He ﷺ replied, "Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it." [Al-Bukhari]

Chapter 227: the excellence of observing fasting on the day of 'arafah (9th of dhul-hijjah), 'aashuura' and taasu'a' (i.e. 9th and 10th of muharram)

Hadeeth 1250, 1251, 1252 and 1253

عَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سُئِلَ رَسُولُ اللَّهِ، ﷺ: عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ قَالَ: «يُكَفِّرُ السَّنَةُ الْمَاضِيَّةُ وَالْبَاقِيَّةُ» رَوَاهُ مُسْلِمٌ .

Abu Qatadah reported: The Messenger of Allah was asked about the observance of Saum (fasting) on the day of 'Arafah . He said, "It is an expiation for the sins of the preceding year and the current year." [Muslim]

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، صَامَ يَوْمَ عَاشُورَاءَ، وَأَمْرَ بِصِيَامِهِ مُتَفَقٌ عَلَيْهِ .

Ibn 'Abbas reported: The Messenger of Allah observed Saum (fasting) on the day of 'Ashura' and commanded us to fast on this day. [Al-Bukhari and Muslim]

وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، سُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ، فَقَالَ: «يُكَفَّرُ السَّنَةُ الْمَاضِيَّةُ» رَوَاهُ مُسْلِمٌ .

Abu Qatadah reported: The Messenger of Allah was asked about observing As-Saum (the fast) on the tenth day of Muharram, and he replied, "It is an expiation for the sins of the preceding year." [Muslim]

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ رَسُولُ اللَّهِ، ﷺ: «إِنْ بَقِيتُ إِلَى قَابِلٍ لِأَصُومَنَّ التَّاسِعَ» رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas reported: The Messenger of Allah said, "If I remain alive till the next year, I shall also observe fast on the ninth of Muharram." [Muslim]

Chapter 228: the desirability of fasting six days in the month of shawwal

Hadeeth 1254

عَنْ أَبِي أَيُوبَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتَبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيمَانِ الدَّهْرِ» رَوَاهُ مُسْلِمٌ .

Abu Ayyub ﷺ reported: The Messenger of Allah ﷺ said, “He who observes As-Saum (the fasts) in the month of Ramadan, and also observes As-Saum for six days in the month of Shawwal, it is as if he has observed As-Saum for the whole year.” (Muslim)

These three chapters mentioned by Al-Hafidh An-Nawawee, may Allah shower blessings on him, highlight the recommended days for fasting. One of such days is the first ten days of *Dhul-Hijjah* for the Prophet ﷺ said, “There are no days during which the righteous action is so pleasing to Allah than these days” that is, the first ten days of *Dhul-Hijjah*. His saying, “Righteous action” include *Salat*, charity, fasting, remembrance of Allah, *Takbir*, reciting the Qur'an, kindness to parents, strengthening the ties of kinship, kindness to the creature, benevolence towards neighbours and other forms of righteous actions. There are no days of the year in which righteous deeds are more pleasing to Allah than these ten days. They asked, “Not even Jihad in the cause of Allah?” He replied “Not even Jihad in the cause of Allah, except in case one goes forth with his life and his property and does not return with either of it”.

This is evidence showing the merit of fasting and other righteous deeds during the first ten days of the month of *Dhul-Hijjah*. It also establishes that Jihad is among the best deeds; that was why the companions asked, “Not even Jihad in the cause of Allah?” And it is evidence of the merit of this rare situation whereby a person goes out

striving in the cause of Allah with his life and his property, which is his sword and riding beast, and he is killed and his sword and riding beast were taken by the enemy. He lost his life and property in the cause of Allah, so he is among the greatest warriors in the cause of Allah. This is better than righteous deeds during these days. And its merit swells if this action occurs in these ten days.

Among the days recommended for fasting are the day of *Arafah* and the tenth day of the month of *Muharram*. This is based on the hadeeth of Abu Qatadah, may Allah be pleased with him, that the Prophet ﷺ was asked about the fast on the day of *Arafah* and he said, “It is an expiation for the sins of the preceding year and the current year”. The day of *Arafah* falls within the last month of the year, hence it expiates for *Al-Maadiyah*, which is the outgoing year, and the coming year. It atones for two years.

He ﷺ was asked about observing fasting on the day of ‘Ashura’, which is the tenth day of *Muharram*, and he replied, “It is an expiation of the sins of the preceding year.” It is inferior to the fast of *Arafah* in reward. Notwithstanding, it is good to observe fasting on *Taasua*, which is the ninth day of *Muharram*, along with ‘Ashura’ because the Prophet ﷺ said, “If I should remain alive till next year, I will fast the ninth”; that is, along with the tenth.

Likewise, he ﷺ commanded us to fast a day before it, and a day after it, in opposition to the Jews. This is because the day of ‘Ashura’, which is the tenth day of *Muharram*, is the day Allah saved Musa and his people and drowned Fir’awn and his people. So the Jews used to fast on that day as gratitude to Allah, the Exalted, for His great blessing of sparing His army and destroying the party of Satan. He saved Musa and his people and drowned Fir’awn and his people; this is a great blessing.

As such, when the Prophet ﷺ arrived Madinah and met the Jews fasting on the day of ‘Ashura’, he asked them about it, and they replied that Allah saved Musa and his people and destroyed Fir’awn and his people on this day. So we are fasting on this day as a form of gratitude to Allah. He said, “We are more worthy of Musa than You” Why?

This is because the Prophet ﷺ and those with him have better claim to the previous Prophets:

“Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet ﷺ (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers.” [Al-Imran: 68].

Thus, the Messenger of Allah is more entitled to Musa than the Jews because the Jews disbelieved in him, they disbelieved in Isa and they disbelieved in Muhammad. So he observed fast on the day and ordered people to observe the day as a fast. However, he ﷺ ordered them to be different from the Jews who only fast on the tenth day by observing fast on the ninth or the eleventh with the tenth, or the three days. On this basis, some scholars, may Allah have mercy on them, such as Ibn Qayyim and others stated that the fast of Ashura has three forms:

First, we observe fast on the tenth and ninth; this is the best form.

Second, we observe fast on the tenth and eleventh; this is inferior to the first.

Third, we observe fast on the tenth only. Some scholars dislike this because the Prophet ﷺ commanded us to differ from the Jews although some other scholars permit it.

Similarly, among the recommended days of fasting are six days in Shawwal. This is contained in the hadeeth of Abu Ayyub (may Allaah be pleased with him) that the Prophet ﷺ said, “He who observes fast in the month of Ramadan, and also observes fast for six days in the month of Shawwal, it is as if he observed fast for the whole year”. Some scholars expounded that as each good deed is ten folds of the deed, so Ramadan, which is a month, will be ten months, and the six days (of Shawwal) will be sixty days, which will be two months.

Hence, it is recommended for the one who completes the fast of Ramadan to observe fast for six days in the month of Shawwal. It should be noted that the fast will not be observed before the repayment of missed fasts. This means that if the one who is owing

a day from Ramadan observes the six days in Shawwal, he will not attain this reward. This is because the Prophet ﷺ said, “He who observes fast in the month of Ramadan”. And the one who owes one day in Ramadan has not fasted it as he only observed fast during some of its days. Whoever owes one day has fasted for twenty-nine days and whoever owes two days has fasted twenty-eight days, not the month. And the Messenger of Allah said, “He who observes fast in the month of Ramadan.”

Therefore, if you observe fast during Ramadan and six days thereafter in the month of Shawwal, it is akin to observing fast for the entire year. This is independent of when you commence it: a day, two or three days after *Eid*, and how you observe it: consecutively or intermittently. This issue is broad. However, if you neglect it until the expiration of Shawwal without observing it, this reward will not be earned except the one who has an excuse. For instance, there is no harm for a sick person, a new mother or a traveler who could not observe it in the month of Shawwal to make it up in the month of Dhul-Qadah.

Allah alone grants success.

Chapter 229: the desirability of observing fasting on mondays and thursdays

Hadeeth 1255, 1256 and 1257

عَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، سُئِلَ عَنْ صَوْمٍ يَوْمٍ الْأَثْنَيْنِ فَقَالَ: «ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ - أَوْ أُنْزِلَ عَلَيَّ - فِيهِ» رَوَاهُ مُسْلِمٌ .

Abu Qatadah رضي الله عنه reported: The Messenger of Allah ﷺ was asked

about fasting on Mondays. He said, "That is the day on which I was born and the day on which I received Revelation." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ، بِاللَّهِ، قَالَ: «تُعَرَّضُ الْأَعْمَالُ يَوْمَ الْاثْنَيْنِ وَالْخَمِيسِ، فَأَحِبُّ أَنْ يُعَرَّضَ عَمَلِي وَإِنَا صَائِمٌ» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَرَوَاهُ مُسْلِمٌ بِغَيْرِ ذِكْرِ الصَّوْمِ.

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "Deeds of people are presented (to Allah) on Mondays and Thursdays. So I like that my actions be presented while I am fasting." [At-Tirmidhi]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ، بِاللَّهِ، يَتَحَرَّى صَوْمَ الْاثْنَيْنِ وَالْخَمِيسِ. رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Aishah ﷺ reported: The Messenger of Allah ﷺ used to observe fast on Mondays and Thursdays. [At-Tirmidhi]

Chapter 230: the desirability of observing three days of fastings in every month

Hadeeth 1258, 1259, 1260, 1261, 1262 1263 and 1264

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَوْصَانِي حَلِيلِي، بِاللَّهِ، بِثَلَاثٍ: صِيَامٌ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتِي الضُّحَى، وَإِنَّ أُوتَرَ قَبْلَ أَنْ أَنَامَ مُتَفَقٌ عَلَيْهِ .

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: My friend (the Messenger of Allah) directed me to observe fast for three days in every month, to perform two Rak'ah (optional) Duha prayer at forenoon and to perform the Witr prayer before going to bed. [Al-Bukhari and Muslim]

وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَوْصَانِي حَبِيبِي، بِشَلَاثٍ لَنْ أَدْعُهُنَّ مَا عِشْتُ: بِصِيَامٍ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلَاةَ الصُّحَى، وَبِأَنْ لَا أَنَامَ حَتَّى أُوتَرَ. رَوَاهُ مُسْلِمٌ .

Abud-Darda رَضِيَ اللَّهُ عَنْهُ reported: My friend (the Messenger of Allah) directed me to observe Saum (fasting) for three days in every month, to perform two Rak'ah (optional) Duha prayer at forenoon, and to perform the Witr prayer before going to bed. [Al-Bukhari and Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: فَالَّ رَسُولُ اللَّهِ بِشَلَاثٍ: صَوْمٌ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلُّهُ» مُتَفَقُّ عَلَيْهِ .

'Abdullah bin 'Amr bin Al-'As رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah said, "Observing Saum (fasting) on three days of every month is equivalent to a full month's fasting." [Al-Bukhari and Muslim]

وَعَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا سَأَلَتْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا: أَكَانَ رَسُولُ اللَّهِ بِشَلَاثٍ، يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ. فَقُلْتُ: مِنْ أَيِّ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ الشَّهْرِ يَصُومُ. رَوَاهُ مُسْلِمٌ .

Mu'adhah Al-'Adawiyah رَضِيَ اللَّهُ عَنْهُ reported: I asked 'Aishah رَضِيَ اللَّهُ عَنْهَا, "Did the

Messenger of Allah ﷺ use to observe three days of Saum (fasting) in every month?" She replied, "Yes." I asked, "On which days in the month did he observed fast?" She replied that he did not mind on which days of the month he observed fast. [Muslim]

وَعَنْ أُبِي ذِئْرٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا صُمِّتَ مِنَ الشَّهْرِ ثَلَاثًا، فَصُمِّ ثَلَاثَ عَشْرَةً، وَأَرْبَعَ عَشْرَةً، وَخَمْسَ عَشْرَةً» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Dharr ♦ reported: The Messenger of Allah ﷺ said, "If you want to observe Saum on three days in a month, then fast on the thirteenth, fourteenth and fifteenth of the (lunar) month." [At-Tirmidhi]

وَعَنْ قَتَادَةَ بْنِ مِلْحَانَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ يَأْمُرُنَا بِصِيَامِ أَيَّامِ الْبَيْضِ: ثَلَاثَ عَشْرَةً، وَأَرْبَعَ عَشْرَةً، وَخَمْسَ عَشْرَةً: رَوَاهُ أَبُو دَاؤُدْ.

Qatadah bin Milhan ♦ reported: The Messenger of Allah ﷺ directed us to observe Saum (fasting) on the thirteenth, fourteenth and fifteenth of the (lunar) month. [Abu Dawud]

وَعَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ، لَا يُفْطِرُ أَيَّامَ الْبَيْضِ فِي حَضَرٍ وَلَا سَفَرٍ. رَوَاهُ النَّسَائِيُّ بِإِسْنَادٍ حَسَنٍ.

Ibn 'Abbas ♦ reported: It was the practice of the Messenger of Allah ﷺ to not to omit fast on 'bright days' whether he was staying at a place or on a journey. [An-Nasa'i]

Commentary

The author, may Allah shower blessings on him, cited two chapters in explaining the merits of observing fast on Monday and Thursday and three days in each month.

As for Monday, the Prophet ﷺ was asked about fasting on the day and he said: "That is the day on which I was born and the day on which I received revelation". Likewise, he died on Monday. So he was born on Monday, but in which month? Is it the month of Rabi'ul Awwal or another month? Is it on the twelfth day of Rabi'ul Awwal or another day? It is established that he was born on a Monday and he received revelation on a Monday; that is, the first revelation of the Qur'an was on a Monday. The reporter was in doubt; did he say 'revealed' or 'sent?' These two are different because the Qur'an was revealed to him before he was sent. This chapter was revealed to him:

﴿أَفَرَا يَأْسِدُ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَنَ مِنْ عَلِقٍ ﴿٢﴾ أَفَرَا وَرَبُّكَ الْأَكْمَمُ ﴿٣﴾ الَّذِي عَلِمَ بِالْقَلْمَنْ ﴿٤﴾ عَلِمَ أَنَّ إِنْسَانَ مَا لَوْ يَعْلَمُ ﴿٥﴾

“Read! In the name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.”

[Al- Alaq: 1-5].

He became a Prophet ﷺ with the revelation of these verses. However, he was commissioned as a Messenger with the saying of Allah, the Exalted:

١ فَرَانِدْر٢ وَرِبَكْ فَكِير٣ وَتِبَاكْ طَلْغَر٤ وَالْجَرْ فَاهْجُر٥

“O you (Muhammad) enveloped in garments! Arise and warn! And magnify your Lord (Allah)! And purify your garments! And keep away from Ar-Rujz (the idols)” [Al-Muddaththir: 1-5].

This was after the first (verse above). In any case, this day became

synonymous with goodness and greatness: The Messenger was born, and he was given the revelation or sent to the entire mankind on Monday.

As for fasting for three days in each month, there are a number of hadeeths on it.

Some of such are the hadeeth of Aboo Hurayrah, Abu Darda and Abu Dharr, may Allah be pleased with them. The Prophet ﷺ gave these three companions the same advice, albeit separately. He ﷺ advised them to fast for three days in each month. He ﷺ said to Abdullah bin Amr bin Al- As: “Fasting three days in every month is like fasting the whole year”. That is, since each good deed is rewarded with ten of its like, so three days will be thirty days, and observing it every month would be a fast of a whole year. He ﷺ advised them to fast three days in every month without specifying (the days); he did not say, thirteenth, fourteenth or fifteenth.

He ﷺ also advised them (to observe) two *rakah* of *Duha*, the forenoon prayer. The time of the forenoon prayer starts when the sun rises to the length of a spear, which is approximately twenty minutes after sunrise, and ends shortly before noon, say about ten minutes before noon. This is the duration of the forenoon prayer.

It is recommended daily because the Prophet ﷺ said, “Sadaqah is incumbent upon each joint among joints of the children of Adam everyday,” equivalent to the limbs. There are three hundred and sixty joints in the human body. Thus, you are obliged to give three hundred and sixty charities daily. These charities are not necessarily from wealth: every *Tasbih* (saying: *Subhaanallaah*) is charity; every *Takbir* (saying: *Allaahu Akbar*) is charity; every *Tahlil* (saying: *Laa ilaaha illa llaah*) is charity; enjoining good is charity; forbidding evil is charity; assisting others with their beasts is charity; and a man’s sexual intercourse with his wife is charity.

However, the Prophet ﷺ said, “The *rakah* of *Duha* will equal to that.” Therefore, you have fulfilled the charity due upon you by observing

two *rak'ah* of *Duha*, and every other matter is optional.

As for the third, “To observe Witr prayer before I sleep.” This is for the one who fears that he may not be able to stand up for prayer during the last part of the night, so he took precaution against himself. However, the one who hopes to stand up for prayer during the last part of the night should observe the *Witr* during the last part of the night. This is established from the Sunnah of the Prophet ﷺ. The scholars stated that he advised these three companions to observe the *Witr* prayer before going to bed because their condition necessitates that. Aboo Harayrah (may Allaah be pleased with him) would memorize the hadeeths of the Messenger of Allah during the first part of the night and sleep during the later part the night.

As for the three days of fast, it is permissible to observe them during the first ten, the middle ten or the last ten days of the month, or one every week. These options are all permissible and the issue is broad. Hence Aa'ishah, may Allaah be pleased with her, explained that the Prophet ﷺ did not mind during which part of the month he observed it, from its early, middle or latter part”. Nevertheless, the thirteenth, fourteenth and fifteenth days are preferred because these are the ‘bright days’.

Likewise, fasting on Thursday is a Sunnah. However, it is inferior to fasting on Monday, but both of them are meritorious. This is because the Prophet ﷺ stated that actions are presented to Allah on both days, he ﷺ said, “So I like that my actions be presented while I am fasting.”

The best form of fasting is the fast of Dawud: one would observe fast every other day. This is for a person who has the ability, he does not find it difficult, he does not forfeit other legislated actions due to it, and it does not prevent him from seeking knowledge. This is because there are other acts of worship, hence you should not observe numerous fasts if that would incapacitate you from performing other acts of worship.

Allah alone grants success.

Chapter 231: the merit of providing something to the person observing fast for the break of fast

Hadeeth 1265, 1266 and 1267

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ فَطَرَ صَائِمًا، كَانَ لَهُ مِثْلُ أَجْرِهِ، عَيْرَ أَنَّهُ لَا يَنْفَقُ مِنْ أَجْرِ الصَّائِمِ شَيْءٌ» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Zaid bin Khalid Al-Juhani ﷺ reported: The Prophet ﷺ said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter." [At-Tirmidhi]

وَعَنْ أُمِّ عُمَارَةَ الْأَنْصَارِيَّةِ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، دَخَلَ عَلَيْهَا، فَقَدَّمَتْ إِلَيْهِ طَعَامًا، فَقَالَ: «كُلِّي» فَقَالَتْ: إِنِّي صَائِمَةُ، فَقَالَ رَسُولُ اللَّهِ، ﷺ: «إِنَّ الصَّائِمَ تُصَلَّى عَلَيْهِ الْمَلَائِكَةُ إِذَا أَكَلَ عِنْدَهُ حَتَّى يَفْرُغُوا» وَرَبِّمَا قَالَ: «حَتَّى يَشْبَعُوا» رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Umm 'Umarah Al-Ansariyah ﷺ reported: Once the Prophet ﷺ visited us and I served him some food. He ﷺ asked me to eat. I replied that I was observing (optional) fast. He ﷺ said, "When people eat by a person observing fast, the angels keep asking Allah's forgiveness for that person until they have had their fill." [At-Tirmidhi]

وَعَنْ أَنْسِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، جَاءَ إِلَى سَعْدِ بْنِ عُبَيْدَةَ،

رَضِيَ اللَّهُ عَنْهُ، فَجَاءَ بِخُبْرٍ وَرَبِّتٍ، فَأَكَلَ، ثُمَّ قَالَ النَّبِيُّ، بِسْمِ اللَّهِ: «أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Anas reported: The Prophet came to visit Sa'd bin 'Ubada who presented bread and olive oil to him. The Prophet ate it and said, "The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: 'May Allah reward you for providing a fasting people with food to break their fast'); the pious people have eat your food and the angels invoked blessings on you." [Abu Dawud]

Commentary

The chapter on the merit of providing something to the person observing fast for the break of fast is the last chapter the author mentioned in his book, *Riyadus-Saliheen*, as regards fasting. This is because part of the blessing of Allah, Blessed be He and Exalted, on his servants is that He legislated for them assisting one other in piety and righteousness. And one of such is providing something for the person observing fast to break his fast. This person has been ordered to break his fast and hasten to do so, thus it is a blessing from Allah, the Mighty and Sublime, if you assist him.

Hence, the Prophet said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast without diminishing in any way the reward of the latter."

The scholars differ with regards to the meaning of his saying, "He who provides a fasting person something with which to break his fast." It is said that it refers to whoever provides him with anything, even if it is the smallest of things like date fruit, to break his fast.

Other scholars explained that the intent is providing him with something that would satisfy him to break his fast because this is

what will benefit him throughout the night. It may suffice him for the *Sahur*. However, the apparent meaning of this hadeeth is that anyone who provides the person observing fast with anything to break his fast, even if it is a date fruit, will have the like of his reward.

Therefore, it is good for one to strive to feed those observing fast according to one's ability especially if they are poor or in need because there is none to prepare a meal for them at home or similar reasons.

Then the author mentioned the Book of *Al-I'tikaaf*.

9. The book of i'tikaaf

Chapter 232: i'tikaaf (seclusion in the mosque) in the month of ramadan

Hadeeth 1268, 1269 and 1270

عَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ يَعْتَكِفُ الْعَشْرَ الْأُواخِرَ مِنْ رَمَضَانَ. مُتَقْلِّبٌ عَلَيْهِ .

Ibn 'Umar ﷺ reported: The Messenger of Allah ﷺ used to observe *I'tikaf* in the last ten days of Ramadan. [Al-Bukhari and Muslim]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَعْتَكِفُ الْعَشْرَ الْأُواخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ تَعَالَى، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ. مُتَقْلِّبٌ عَلَيْهِ .

Aishah ﷺ reported: The Prophet ﷺ used to engage himself in

I'tikaf (seclusion for prayers) in the mosque during the last ten nights of Ramadan till he passed away; thereafter, his wives followed this practice after him. [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ، يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةً أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْمًا. رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ﷺ reported: The Prophet ﷺ used to observe I'tikaf every year (during Ramadan) for ten days; in the year in which he passed away, he observed I'tikaf for twenty days. [Al-Bukhari]

Commentary

I'tikaf refers to staying in the mosque in obedience to Allah, the Mighty and Sublime. It is legislated in the last ten days in Ramadan because the Prophet ﷺ used to perform *I'tikaf* in the last days. Once, he ﷺ observed *I'tikaf* in the middle ten seeking for *Laylatut Qadr*, thereafter he was informed that “It is in the last ten nights.” So he ﷺ started performing *I'tikaf* in the last ten days of Ramadan. On this basis, we know that *I'tikaf* is not legislated in other than the month of Ramadan. Likewise, what some scholars say that it is necessary for one to make intention for the duration of the stay in the mosque is a statement without evidence. The Prophet ﷺ did not legislate this for his Ummah neither with his saying nor action. That is, he ﷺ did not tell people to make intention for *I'tikaf* anytime they enter the mosque for it, and he himself did not do it. Rather, he used to observe *I'tikaf* in the last ten days searching for the Night of Majesty.

Thus, it is important for the one observing *I'tikaf* to only preoccupy himself with acts of obedience such as *Salat*, recitation of the Qur'an, remembrance of Allah and teaching. Some scholars opine that he should not busy himself with teaching, but face only acts of worship

because this is a specific period for definite acts of worship.

It is not permissible for the one observing *I'tikaf* to go out of the mosque except for a need; for instance, he can go out to eat and drink if there is no one to bring food or drink to him. He can also go out to answer the call of nature, perform the ritual bath for sexual defilement, and observe the Friday Prayer if such Prayer is not established in that mosque. The important point is that the one observing *I'tikaf* should not leave the mosque except for a necessity, as defined by the *Shariah* or nature.

Furthermore, if anyone comes to the one observing *I'tikaf* in order to engage him in vain talk, which lacks any benefit, it is important for him to say: "O my brother, I am observing *I'tikaf* it is either you assist me in obedience or you stay away from me." Allah is not shy of the truth. However, there is no harm in brief sitting and short discussion with the person observing *I'tikaf*. This is because the Prophet ﷺ would meet and discuss with his wives while observing *I'tikaf*.

Allah alone grants success.

10. The book of hajj

Chapter 233: the obligation of hajj (pilgrimage) and its excellence

Hadeeth 1271 and 1272

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ، وَحَجَّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ» مَتْفُقٌ عَلَيْهِ .

Ibn 'Umar رضي الله عنهما reported: The Messenger of Allah ﷺ said, "(The superstructure of) Islam is based on five (pillars), testifying the